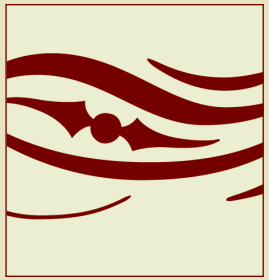

ALBANI & HIS FRIENDS

A CONCISE GUIDE TO THE

Salafi Movement

"... Until, when no ʿ*Ālim* is left, the people will take ignorant men for teachers. These will be questioned and they will reply without knowledge. They are themselves misguided and misguide others."

Ḥadīth of the Prophet ﷺ (al-Bukhārī)

" It can be ascertained that the troublemakers *(al-mushāghibūn)* in our time who claim that they belong to the school of the *Salaf*, outwardly making a show of such affiliation, do not in any way whatsoever belong to it: neither in knowledge nor in practice. They are propagators of falsehood, deception, and misguidance devoid of all guidance."

Munīr ʿAbduh Āghā.

AQSA PUBLICATIONS
United Kingdom

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Gibril Fouad Haddad

AQSA

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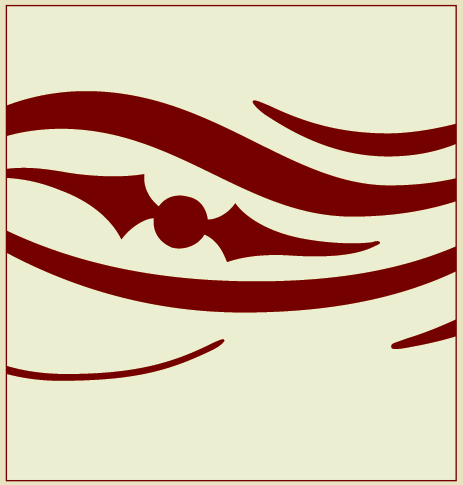
Salafi Movement



2nd EDITION
REVISED AND EXPANDED

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Ḥadīth of the Prophet ﷺ narrated from ʿAbd Allāh ibn ʿAmr by al-Bukhārī, Muslim, al-Tirmidhī, al-Dārimī, Ibn Mājah, and Aḥmad.

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SECOND REVISED EDITION

AQSA PUBLICATIONS

First Edition © 2003 Gibril Fouad Haddad
Second Revised Edition © 2009 Gibril Fouad Haddad

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A Concise Guide to the Salafi Movement

Gibril Fouad Haddad

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A CIP catalogue record for this book is available from the British Library

ISBN: 0-

Published in: 2009 / 1430

Design and Print by Quemedia.co.uk

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INTRODUCTION

The Meaning of *Salaf* and "Salafī"

Al-Lāmadhhabiyyatu Akhṭaru Bid'atin Tuhaddidu al-Sharī'ata al-Islāmiyya
("Non-*Madhhab*ism is the Gravest Innovation Threatening Islamic Law")
Title of a 1970 book by Dr. Muḥammad Sa'īd Ramaḍān al-Būṭī.

Praise be to Allāh Most High Who said {*This is My straight path, so follow it! Follow not other ways, lest you be parted from His way: This has He ordained for you, that you may ward off (evil)*} (6:153)! Blessings and peace on the Prophet Muḥammad who warned of the latter-day people "of our complexion and our [Arabic] language" standing at the gates of error, inviting ordinary Muslims to perdition.[1] They do this, not with foreign words and slogans, but with the words of the Book of Guidance and the ḥadīth of the Best of creation. They are far from the manners and method of the early Muslims – the *Salaf* – yet they proclaim that they are close to them and that they deserve to be named "Salafīs." This brief book examines this claim in the light of the lives and works of some of their contemporary figures.

Lexically, *al-salaf* means: one's ancestors or older relatives, particularly those of pious memory, one's past good deeds, an advance deposit on a sale, a loan, like *qarḍ*.

In the legal terminology of Islamic Law the word *salaf* has the following meanings:

[1] Narrated from Ḥudhayfa ibn al-Yamān by al-Bukhārī and Muslim.

(a) It refers to the early *Mujtahid* Imāms of the Schools who are accepted and imitated, such as Abū Ḥanīfa and his companions Abū Yūsuf and Muḥammad ibn al-Ḥasan al-Shaybānī (d. 189), the Companions of the Prophet ﷺ, and the *Tābiʿīn*. This is the definition of Ibn ʿĀbidīn, who identified the top of the third century as the time divide between those we call "the early scholars" *(al-mutaqaddimūn)* and those we call "the later scholars" *(al-muta'akhkhirūn)*.[2]

(b) In the Shāfiʿī school, it means "Those who came first in the history of this Community *(awā'il hādhihi al-umma)*."

(c) It refers to the Companions, the Successors, and the immediate followers of the Successors, who are encompassed by the ḥadīth of the Prophet ﷺ: "The best of centuries is my century, then the one that follows it, then the one that follows that."[3] This is the meaning favored by most scholars. Dr. Saʿīd Ramaḍān al-Būṭī stated in the introduction to his book *al-Salafiyya*:

> The established technical definition of the term *salaf* is: the first three centuries in the age of this Muslim Community, the Community of our Master Muḥammad ﷺ. This is derived from his saying according to the narration of the Two Shaykhs [al-Bukhārī and Muslim] from ʿAbd Allāh ibn Masʿūd: "The best of people are my century, then those that follow them, then those that follow the latter. After that there will come people who will be eager to commit perjury while bearing witness." [Another sound version states: "After that, lying will spread."]

[2] In *Majmūʿat Rasā'il Ibn ʿĀbidīn* (1:161).

[3] Narrated from Ibn Masʿūd by al-Bukhārī and Muslim. See Saʿdī Abū Ḥabīb: *al-Qāmūs al-Fiqhī Lughatan wa-Iṣṭilāḥan* ("Dictionary of Islamic Law: Lexical and Technical") (Damascus: Dār al-Fikr, 1408/1988) p. 180; Muḥammad Rawwās Qalʿajī and Ḥāmid Ṣādiq Qunaybī, *Muʿjam Lughāt al-Fuqahā'* ("Compendium of Islamic Legal Terminology") (Beirut: Dār al-Nafā'is, 1405/1985) p. 248; Imām al-Nawawī, *Taḥrīr al-Tanbīh: Muʿjamun Lughawī* (p. 209); and Ibn Manẓūr, *Lisān al-ʿArab*, art. *"s-l-f."*

(d) Imām al-Suyūṭī said:

> From the beginning of Prophethood until the death of the last of the Companions there are 120 years. The century of the Successors starts at the year 100 and extends to the year 170. Then that of the Successors' Successors from then to about 220. At that time innovations appeared *en masse*, the *Mu'tazila* let their tongues loose, the philosophers raised their heads, the people of knowledge were put on trial for not saying that the Qur'ān was created, and the state of affairs changed radically. This has not changed until now, and witnesses to the truth of his saying ﷺ: "After that lying will spread."[4]

The meaning of the above is further elucidated by the Prophet's ﷺ saying: "There is no year or day except that which follows it is worse."[5] As for the ḥadīth: "The similitude of my Community is as the rain: one knows not whether its greater good lies in its beginning or its end,"[6] al-Nawawī said the end refers to the time after the descent

[4] Al-Suyūṭī in al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (6:482) and al-'Aẓīm Ābādī, *'Awn al-Ma'būd* (12:267). Cf. Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 6:7).

[5] Narrated from Anas by al-Tirmidhī *(ḥasan ṣaḥīḥ)*, al-Nasā'ī, and Aḥmad. Al-Bukhārī narrates it in his *Ṣaḥīḥ* with the wording: "No time comes to pass upon you except that which follows it is worse."

[6] A fair *(ḥasan)* ḥadīth narrated: (1) from 'Ammār ibn Yāsir by Ibn Ḥibbān (16:209-211 §7226) where Shaykh Shu'ayb al-Arna'ūṭ declares it "fair due to its corroborative narrations [from other Companions]" *(ḥasan li-shawāhidih)*, Aḥmad in his *Musnad*, al-Ṭayālisī in his (§647), and al-Bazzār in his (§2843) with a fair to sound chain as indicated by al-Haythamī (10:68). (2) From Anas by al-Tirmidhī *(ḥasan gharīb)* with a weak chain according to al-Nawawī in his *Fatāwā* (p. 259), al-Baghawī in *Sharḥ al-Sunna* (1:405), al-Khaṭīb in his *Tārīkh* (11:114), Abū Ya'lā, al-Ṭayālisī, al-Quḍā'ī in *Musnad al-Shihāb* (§1351-1352), al-Dāraquṭnī, al-Rāmahurmuzī in *Amthāl al-Ḥadīth* (p. 109), and Ibn 'Abd al-Barr. The latter said according to al-Sakhāwī in his *Maqāṣid* (p. 375) that its grade is *ḥasan* (fair) and this is confirmed by Ibn Ḥajar in *Fatḥ al-Bārī* (7:6). (3) From Ibn 'Umar by Abū Nu'aym in the *Ḥilya* (2:231), al-Quḍā'ī in *Musnad al-Shihāb* (§1349-1350), and al-Ṭabarānī with one weak and one very weak chain in *al-Kabīr* as stated by al-Haythamī (10:68). (4) From 'Imrān ibn Ḥuṣayn by al-Bazzār in his *Musnad* (§2844, cf. Ibn Ḥajar's *Mukhtaṣar* 2:390 §2075) with a fair

of ʻĪsā [7]ﷺ as proven by the ḥadīth "The best of this Community are those at its beginning and those at its end. Among those at its beginning is the Messenger of Allāh ﷺ and among those at its end is ʻĪsā Ibn Maryam ﷺ."[8]

Shaykh Muḥammad Munīr ʻAbduh Āghā al-Dimashqī, founder of the first "Salafī" publishing house in Cairo in 1337H, Idārat al-Ṭibāʻa al-Munīriyya, partly responsible for the current revival of the books of Ibn Taymiyya and Ibn ʻAbd al-Wahhāb, has given a comprehensive definition of the terms *Salaf* and *"Salafiyya,"* which is cited in the following section.

chain according to al-Suyūṭī in *al-Durar al-Muntathira* (p. 244 §385) and al-Haythamī. Al-Bazzār said: "We do not know that this ḥadīth is narrated with a better chain." (5) From ʻAmr ibn ʻUthmān by Ibn ʻAsākir in his *Tārīkh* (7:232), *mursal*.

[7] In his *Fatāwā* (p. 260). Al-Ḥākim (3:41) narrates from Jubayr ibn Nufayr that the Prophet ﷺ said: "The *Dajjāl* shall encounter a people similar to you or better than you" – he said this three times – "and Allāh shall not desert a Community of which I am the beginning and ʻĪsā Ibn Maryam is the end." Al-Ḥākim declares it *ṣaḥīḥ* but al-Dhahabī declares it "rejected" *(munkar)* and weakens its chain. Abū Nuʻaym in *Akhbār al-Mahdī* narrates something similar with a *mursal* chain missing the Companion-link.

[8] Narrated *mursal* from ʻUrwa ibn Ruwaym by Abū Nuʻaym in the *Ḥilya* (6:123) and *maqṭūʻ* as a sound-chained saying of ʻUmayr ibn al-Aswad by al-Dānī in *al-Sunan al-Wārida fīl-Fitan* (3:528 §222).

The Term *Salaf* & the Pseudo-*Salafiyya*

by
Muḥammad Munīr ʿAbduh Āghā
al-Dimashqī "al-Salafī"

We often use the term *al-Salaf*, therefore we ought to clearly show its technical and conventional meanings as well as what we mean by it when we use it in this book [*Namūdhaj min al-Aʿmāl al-Khayriyya fī Idārat al-Ṭibāʿa al-Munīriyya*]. …

We say: Abū Naṣr Ismāʿīl ibn Ḥammād al-Jawharī (d. 393) said in his *Ṣiḥāḥ*: "*Salafa*, present, future form *yaslufu*, *maṣdar salafan*, means 'he passed.' The *silāf* are the forebears *(al-mutaqaddimūn)* and a man's *salaf* are his forefathers, plural *silāf* and *sullāf*."[9] Ibn Barrī in his commentary said: "*Silāf* is not a plural for *salaf* but for *sālif*, meaning passing or having passed; and the plural of *sālif* is also *salaf*, like *khālif* and *khalaf* ['following,' 'followers']. *Salaf* is also used to mean *salf* as a loan *(al-qarḍ wal-salm)* […] and it also means every deed forwarded by the servant of Allāh ﷻ. The *salaf* are also those who are ahead during travel."[10]

In the terminology of the people of knowledge, every group has defined *salaf* according to its orientation and school. Thus the Ḥanafī

[9] Cf. al-Rāzī's *Mukhtār al-Ṣiḥāḥ*, art. *s-l-f*.

[10] Āghā then cites similar definitions from *Lisān al-ʿArab*, al-Azharī, Ibn al-Athīr, al-Zamakhsharī, al-Dāmighānī, and al-Rāghib al-Asfahānī.

Scholars said, "*al-Salaf* in Islamic Law is a name for all of those whose school is imitated in the practice of the Religion and whose footsteps are followed, such as Abū Ḥanīfa and his companions – they are our *Salaf* – as well as the Companions and Successors – they are their *Salaf*. *Al-Salaf* may also be applied as a general appellation for all of the *mujtahid*s." This was quoted from [Shams al-Dīn al-Qahistānī's (d. 962)] *Jāmiʿ al-Rumūz*. In the *Kulliyyāt* of Abū al-Baqā' [Quṭb al-Dīn al-Rāzī (d. 766)] we find: "Every good deed you forwarded and all those of your forefathers and relatives who preceded you are your *salaf* and scouts *(salafun wa-farṭun lak)*. The *Salaf* are from Abū Ḥanīfa to Muḥammad ibn al-Ḥasan al-Shaybānī to Shams al-A'imma al-Ḥalwānī. The later generations *(al-muta'akhkhirūn)* are from Shams al-A'imma al-Ḥalwānī to Ḥāfiẓ al-Dīn al-Bukhārī. The forebears in our language are Abū Ḥanīfa and his students without anyone in between. The later generations are all those of the *mujtahid*s in the School who come after him.

Those who are affiliated to Imām Aḥmad's School said, "The *Salaf* are Imām Aḥmad ibn Ḥanbal and whoever preceded him among the Companions and Successors." The Scholars of knowledge among the Shāfiʿīs, the Mālikīs, the Scholars of *kalām*, and the philosophers said, "The *Salaf* are whoever lived before the year 400 and the *khalaf* are those who came after the year 400."[11]

What we ourselves mean by *al-Salaf* […] is the Companions of the Prophet ﷺ – those magnificent, noble people, Allāh be well-pleased with, make them pleased, and make Paradise their abode! – as well as the most eminent ones among the Scholars of their excellent Successors, their own successors, and the latter's successors, as well as the Imāms of the Religion whose leadership is attested and whose greatness in the Religion, scrupulous fear of Allāh, and godwariness – both outward and inward – are known, and whose words muster acceptance and authority age after age. Among them:

[11] See al-Dhahabī's list of "Those Who are Imitated in Islām" in *Siyar Aʿlām al-Nubalā'* (Fikr ed. 7:410) which we translated in our *Four Imams and Their Schools* (p. 398-403).

> The Four Imāms, The two Sufyāns [al-Thawrī and Ibn ʻUyayna], The two Ḥammāds [Ibn Zayd and Ibn Salama], al-Layth ibn Saʻd, Ibn Abī Dhi'b, Rabīʻa ibn ʻAbd al-Raḥmān, al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, Ibn Mājah, Ibn Khuzayma, Ibn Ḥibbān, Abū Thawr, Ibn Jurayj, al-Awzāʻī, Ibn al-Mājishūn, Ibn Abī Laylā, Abū ʻUbayd al-Qāsim ibn Sallām, Misʻar ibn Kidām, Muḥammad ibn Yaḥyā al-Dhuhlī, Abū Ḥātim al-Rāzī, Muḥammad ibn Naṣr al-Marwazī, and others among the eminent Imāms and magnificent, noble Scholars.

The school of the *Salaf* is truth between two falsehoods and guidance between two misguidances. O Allāh! Grant us success in holding fast to it and cause us to die in conformity with the doctrine of our pious Predecessors, the People of the Sunna and the Congregation.[12]

Now that you understand the lexical, conventional, and customary meanings of the word *al-salaf*, it can be firmly verified that the troublemakers *(al-mushāghibūn)* in our time who claim that they belong to the school of the *Salaf*, outwardly making a show of such affiliation, do not in any way whatsoever belong to it, neither in knowledge nor in practice. They are propagators of falsehood, deception, and misguidance devoid of all guidance. They claim that the school of the pious *Salaf* consists in instilling doubt in people concerning their Religion and inciting the general public to embrace false beliefs, all the while embellishing this activity by attributing it to our masters the *Salaf* who are completely innocent of it. […]

Ibn Rajab said in his epistle *Faḍl ʻIlm al-Salaf ʻalā al-Khalaf*:

> The correct position is what the pious *Salaf* used to do, namely,

[12] These definitions establish clearly that, even by "Salafi" standards, the claim of Ibn Bāz (cited in al-Tuwayjirī's edition of Ibn Taymiyya's *Fatwā Ḥamawiyya*) that whoever follows the *Salaf* is a "Salafī" while whoever contravenes them is one of the *Khalaf* is a modern understanding based on manipulation of language. Rather, chronologically speaking, anyone that comes after the first three centuries is of the *Khalaf*. As for following the *Salaf*, any of the Sunnīs that follow one of the Four Schools of *fiqh* follows the *Salaf* by definition, while those who follow no Imām in *fiqh* are of *Ahl al-Bidʻa*, even if they give themselves labels such as "Salafi" or *atharī*.

> letting the verses and ḥadīths of the Divine Attributes pass just as they came, without explaining them, without expressing how nor making similes. Nor is it authentically related from any of them otherwise, least of all from Imām Aḥmad. Nor did they probe their meanings nor give examples for them.

After this, is it permitted for someone endowed with intelligence or a modicum of knowledge, to push people to believe other than what the *Salaf* believed, asking people: "Where is Allāh?" or "Is He above the Throne or not?" or "Is He sitting or not?" and other such questions? These questions have now spread among the people until they led to pronouncements of apostasy *(takfīr)*, immorality *(tafsīq)*, and heresy *(tabdī')*, making people harbor doubts about their Lord and Creator! Are they not able, as were the Companions, the Successors, and the latter's successors among the Imāms of the Religion and the eminent Muslims, to steer away from these dangerous zones and perilous pitfalls?

Exalted is Allāh beyond the claims of this rebellious sect and splinter group! We charge them, before Allāh, with wrongdoing, ugly deeds, and aberrations. We ask Him, "Guide them and cause them to repent and return to Your right Religion and the straight path of the Companions of Your Prophet ﷺ!" For the Islamic *Umma* today is in dire need of reunification, not separation! We must come together, not remain obdurate. We must understand and love one another, not hate and avoid and envy each other. We ask Allāh for a good ending, both for ourselves and for them, as well as all those who are actively pursuing a program of reform among Muslims.

Also among those who claim that they are "Salafīs" –whereas they own nothing of such a claim except a title without meaning so as to achieve notoriety in this world and thereby acquire its vanities and high levels of leadership through their corrupt claims– are those who unleash their tongues with complete licence to attack and insult the early Imāms, especially the accomplished Four Imāms – Abū Ḥanīfa, Mālik, al-Shāfi'ī, and Aḥmad ibn Ḥanbal. They cast aspersions on their status by imputing them with ignorance, error, or deliberate

alteration of legal rulings, justifying their charges by citing a Qur'anic verse which they understand in its literal sense or a ḥadīth concerning which they have no idea what the Imāms actually said! Then they call upon the uneducated general public to take directly from the Qur'ān and ḥadīth without following the position of any of the Imāms, saying, "Here is the Book of Allāh and the Sunna of the Messenger of Allāh ﷺ in front of us; what need have we to imitate So-and-So or So-and-So, when 'They are men and we are men'?"

Now, this statement coming from them is not true, and even if it were true, it is meant to promote falsehood. Indeed, it is the very essence of falsehood, by means of which they aim at what we mentioned previously! Namely, to instill doubt in people towards what they believe, and to misguide them. But it is not as they claimed, for Allāh ﷻ said, {*if they had referred it to the Messenger and such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah and His mercy you would have followed Satan, save a few (of you)*} (4:83). Indeed, people's levels differ widely! As the poet said:

Know that among men are dumb beasts
in the image of a hearing, thinking man:
He raises an uproar about a loss incurred;
but, if harmed in his religion, feels nothing.[13]

It is not allowed for anyone whatsoever to take whatever ruling he fancies from the Qur'ān and Sunna except after duly referring to what the Imāms said concerning that ruling. For the Imāms are (1) nearer in time to the Prophet, (2) more knowledgeable, and (3) far more versed than us in whatever was related from him and in the verses and ḥadīths – whatever is abrogated, or understood in a narrow, specific sense, or elucidated by other evidence, just as it is found in the science of principles *(uṣūl)*. And on what basis will that denier of followership of the Imāms take the principles of legal rulings directly from the

[13] Cf. Ibn Ḥibbān, *Rawḍat al-'Uqalā'* (p. 122).

Qur'ān, in complete disregard of its subsidiaries? … Therefore, even if the slogan that "the Qur'an is in front of us and so is the Sunna of the Prophet ﷺ" is true, yet falsehood is meant by it!

Furthermore, how can one be "Salafī" and, at the same time, abuse the respected Imāms with all kinds of attacks and insults? Is this "Salafī" ethics, or was it the practice of the Prophet ﷺ, or of one of his Family, or of one of his Companions, or of one of their Successors, or of one of the latter's successors? Has anyone with an iota of intelligence or a hint of knowledge or a portion of Religion done this, down to our time? Has anyone acted in the way of such vociferous, spiteful, indecent attackers? Far from it – by Allāh! – that any of those we just mentioned ever acted in such a way! One who does, is among the lowest riffraff *(al-safala)* even if he disguises himself in the garment of perfection just like a wolf in sheep's clothing.

The best course for those sowers of discord among the Muslims through their "Salafī" claims is to learn the Islamic sciences and acquire, for the sake of knowledge, the virtues of peacefulness, dignity, gentleness, good manners, and purity of hearts. Let there not be in their hearts any rancor towards those who preceded them in the Faith, and let them not work towards the disintegration of the *Umma*'s unity through their corrupt designs. Rather, they ought to gather together its separate parts and work towards their reconciliation, mutual love, and reunification. In the end, there should no longer be in the Community any names and labels such as *Sunniyya*, *Salafiyya*, *Khaṭṭābiyya*, *Subkiyya*, or *Zaydiyya*, but let it all be one single Muḥammadan Community that believes in Allāh and His Prophet, practicing His Religion and His Law in conformity with what the Master of Prophets ﷺ brought and as was expounded by the early *mujtahid* Imāms of the world.

O Allāh! Grant us and them success toward this,
O Lord of the worlds![14]

[14] Muḥammad Munīr 'Abduh Āghā, *Namūdhaj min al-A'māl al-Khayriyya fīl-Maṭba'at al-Munīriyya* (Ryadh: Maktabat al-Imām al-Shāfi'ī, 1988) p. 8-16.

Al-Albānī & His Friends
A Concise Alphabetical Guide

(1) ʻAbd al-Khāliq, ʻAbd al-Raḥmān
(2) ʻAbd al-Salām, Muḥammad Aḥmad
(3) Abū Zayd, Bakr ibn ʻAbd Allāh
(4) Al-Albānī, Nāṣir
(5) Al-Anṣārī, Ḥammād
(6) Dimashqiyya, ʻAbd al-Raḥmān
(7) Harrās, Muḥammad Khalīl
(8) Al-Hilālī, Salīm
(9) Ibn Bāz, ʻAbd al-ʻAzīz
(10) Al-Jazā'irī, Abū Bakr
(11) Al-Khumayyis, Muḥammad ibn ʻAbd al-Raḥmān
(12) Al-Madkhalī, Maḥmūd
(13) Al-Madkhalī, Rabīʻ
(14) Al-Qaḥtānī, Muḥammad
(15) Salmān, Mashhūr Ḥasan
(16) Al-Shuqayrī, Muḥammad
(17) Al-Tuwayjirī, Ḥamd
(18) Al-ʻUthaymīn, Muḥammad Ṣāliḥ
(19) Al-Wādiʻī, Muqbil
(20) Ẓāhir, Iḥsān Ilāhī
(21) Zaynū, Muḥammad Jamīl & al-Fawzān, Ṣāliḥ

Abū Dharr told me: "I was walking with the Messenger of Allāh ﷺ when he said: 'I swear I fear for my *Umma* other than the Anti-Christ far more than I fear him!' He repeated it three times. I said: 'Messenger of Allāh! What is it you fear more than the Dajjāl for your *Umma*?' He replied: 'Misguiding leaders.'"

(Narrated from Abū Tamīm al-Jayshānī and also from ʻUmar, Shaddād, Thawbān, and Abū al-Dardā' by Aḥmad (cf. al-Arna'ūṭ 35:222 §21296 *ṣaḥīḥ*)

ALBĀNĪ & HIS FRIENDS
A Concise Guide to the *Salafi* Movement

1: ʻABD AL-RAḤMĀN ʻABD AL-KHĀLIQ

Al-Albānī's student and deputy in Kuwait, ʻAbd al-Raḥmān ʻAbd al-Khāliq has assaulted the generality of the Friends of Allāh and Saints in his book *al-Fikr al-Ṣūfī* which he followed up with its abridgment *Faḍā'iḥ al-Ṣūfiyya* ("The Disgraces of the Ṣūfīs"), a book Dr. Saʻīd al-Būṭī called "an exercise in calumny."[1] In it he considers all Ṣūfīs to be free-thinking heretics *(zanādiqa)* and lawless esotericists *(bātiniyyīn)* astray in misguidance, even if among them are those eulogized by Ibn Taymiyya (on whom he wrote a book!), Ibn Rajab, al-Dhahabī, and the rest of his Imāms and putative authorities. Sayyid Yūsuf al-Rifāʻī wrote his book *al-Taṣawwuf wal-Ṣūfiyya fī Ḍaw' al-Kitāb wal-Sunna* in refutation of these two books. In a televised debate with the latter, ʻAbd al-Khāliq went as far as to accuse Sayyid Aḥmad al-Badawī the *Quṭb* of Egypt who died over seven centuries ago, of never having prayed two *rakʻas* in his life. He came up with more of the same in books such as *al-Bidaʻ wal-Mubtadiʻa*, and *al-Mawlid al-Nabawī*. He was praised and encouraged by ʻAbd al-ʻAzīz ibn Baz upon the publication of his doctrine modestly titled *al-Sirāṭ* as shown by the following fatwā, translated and posted on the Internet:

> Kingdom of Saudi Arabia, Presidency of Islamic Research and Legal Verdicts, Office of the Mufti General of the Kingdom, Number: H/1316, Date: 7/25/1419. Attachments: A copy of your book. From Abdul-Aziz ibn Abdullah ibn Baz to the noble preacher, brother

[1] "I could easily compile in a book the abundant and reliable information I have and call it *Faḍā'ih Ahl Najd* but that would be slander on my part." Al-Būṭī, Lesson 610 on *Riyāḍ al-Ṣāliḥīn*: *al-ghība wal-buhtān*, Damascus, 1996.

> Shaikh Abd al-Raḥmān ibn Abd al-Khāliq may Allāh grant him all success, and increase him in knowledge and faith, Ameen. Salamu alaykum wa rahmatullahi wa barakatuhu: To proceed: I have read your book, *as-Siraat Usool Manhaj Ahlus Sunnah wal Jamaah fee al-Itiqaad wal Amal* ("The Path: The Fundamental Methodology of Ahlus Sunnah wal Jamaah in Doctrines and Practice"). The aim of this valuable book makes it worthy of printing and distribution to everyone [and] includes a clarification of the Salafī aqeedah. I ask Allāh that the Muslims derive benefit from it and that [Allāh] doubles for us and you [His] blessing and [that He] place us and you among the callers to guidance and the helpers of the Truth, verily He is the Magnanimous, the Bountiful. *Was-salamu alaykum*….

'Abd al-Khāliq was attacked by his fellow "Salafī" Rabī' ibn Hādī al-Madkhalī in the latter's book *Jamāᶜatun Wāḥidatun Lā Jamā'āt* as being an innovator, which he counter-attacked with *al-Radd al-Wajīz 'alā al-Shaykh Rabī' ibn Hādī al-Madkhalī*.

2: MUḤAMMAD AḤMAD 'ABD AL-SALĀM

He wrote a book attacking the Ṣūfīs for faithfully keeping the lesser-known *Sunan* of prayer such as *Ṣalāt al-Ḍuḥā* and *Ṣalāt al-Awwābīn*, which "Salafī" and Wahhābīs reject as spurious despite solid proofs not only among the texts but also in the general agreement of the elite of this Umma. His book was refuted by the Syrian Shaykh 'Abd al-Qādir 'Īsā Diāb in his book *al-Mīzān al-'Ādil li-Tamyīz al-Ḥaqq min al-Bāṭil*.

3: BAKR IBN 'ABD ALLĀH ABŪ ZAYD

One of the Saudi protégés of Ḥammād al-Anṣārī, Bakr Abū Zayd makes the following claims:[2]

[2] In his *Ajzā' Ḥadīthiyya* (p. 109).

– He claims that the early historians and chroniclers of battles and *Sīra* do not use the term "Madīna al-Munawwara" yet al-Wāqidī (d. 207) uses it twice in his *Futūḥ al-Shām* and it is also used by his purported authorities Ibn Taymiyya, Ibn al-Qayyim, and Ibn Kathīr.[3]

– He claims that wiping the face after supplication is illicit in the Law yet it is authentically related from ʿUmar, his son, and ʿAbd Allāh ibn al-Zubayr[4] as well as al-Ḥasan al-Baṣrī (d. 110), the *Tābiʿī* ʿUbayd ibn ʿUmayr ibn Qatāda al-Laythī al-Makkī al-Qāṣṣ, Abū Kaʿb al-Baṣrī, Maʿmar ibn Rāshid al-Azdī (d. 153), ʿAbd al-Razzāq (d. 211), Isḥāq ibn Rāhūyah (d. 238), Aḥmad ibn Ḥanbal (d. 241); as well as Abū Muḥammad al-Juwaynī, Ibn ʿAbd al-Hādī, and Imām al-Nawawī. Ibn Ḥajar in the chapter on wiping the face in *Bulūgh al-Marām* said that the narrations related from the Prophet ﷺ to its licitness, even if individually weak, collectively attain the rank of "fair" – that is, authentic. Shaykh Abū Ghudda said: "This is frank evidence to the effect that wiping the face with the two hands after raising them in supplication was practiced in the first generations."[5] The massive majority of the *Umma* and their scholars agree on the licitness of wiping the face after *duʿā*. All this makes it a Sunna while this man makes it a *bidʿa*.

– He claims that carrying or using *dhikr*-beads is an innovation and goes to inordinate lengths to misrepresent as inauthentic the numerous authentic Prophetic, Companion, and Successor reports, establishing that it is a Sunna. He acknowledges that Imām Ibn Ḥajar al-ʿAsqalānī was never seen without his *dhikr*-beads in hand, then exclaims that it proves nothing!

[3] Al-Wāqidī, *Futūh al-Shām* (1:13, 1:67); Ibn Taymiyya, *Majmūʿat al-Rasāʾil al-Kubrā* (27:482, 28:5); Ibn al-Qayyim, *Badāʾiʿ al-Fawāʾid* (1996 ed. 3:633, 4:824) and *Ḥāshiya ʿalā Sunan Abī Dāwūd* (6:252); Ibn Kathīr, *al-Bidāya wal-Nihāya* (Maʿārif ed. 2:160, 7:150).

[4] Narrated by ʿAbd al-Razzāq (2:252-253) cf. al-Sakhāwī, *al-Fatāwā al-Ḥadīthiyya* (ʿAlī Riḍā ed. p. 306-309 §67).

[5] Abū Ghudda, *Thalāth Rasāʾil* (p. 94).

– He attempts to declare that the narrations cursing the women who visit graves to set up places of worship and candles in fact mean that all women who visit the graves are cursed, and he does his best to weaken the narrations showing that ʻĀ'isha and Fāṭima did visit the graves, all to stop women from visiting al-Baqīʻ and the Holy Prophet ﷺ in Madīna al-Munawwara.

Among Bakr Abū Zayd's works:

– *Fiqh al-Nawāzil fīl Qaḍāyā al-Muʻāṣira*, in two volumes.
– *Ibn Qayyim al-Jawziyya Ḥayātuhu wa-Āthāruh*.
– *Al-Tagrīb li-Fiqh Ibn al-Qayyim*, in four volumes.
– *Al-Ḥudūd wal-Taʻzīrāt ʻind Ibn al-Qayyim*.
– *Al-Isfār ʻan al-Naẓā'ir fīl-Asfār*.
– *Al-Ajzā' al-Ḥadīthiyya*, in five volumes.
– *Al-Taḥdhīr min Mukhtaṣarāt Muḥammad al-Ṣābūnī fīl Tafsīr*, in which he conspired with Bin Bāz and Ṣāliḥ Fawzān (all three of them sitting on the Saudi fatwa committee) to stem the success and excellent reception of *Ṣafwat al-Tafāsīr* by the savant al-Ṣabūnī.
– *Ṭabaqāt al-Nassābīn*, on geneologists, a book critiqued in detail and at length by the *musnid* of Riyadh Shaykh Muḥammad Āl Rashīd in his book *al-Īḍāḥ wal-Tabyūn li-Awhām Ṭabaqāt al-Nassābīn*.

4: NĀṢIR IBN NŪḤ AL-ALBĀNĪ

Al-Albānī, Nāṣir ibn Nūḥ is the arch-innovator of the Wahhābīs and "Salafīs" in our time. A watch repairman by trade, al-Albānī is a self-taught claimant to ḥadīth scholarship who has no known teacher in any of the Islamic sciences and has admitted not to have memorized the Book of Allāh nor any book of *ḥadīth*, *fiqh*, *ʻaqīda*, *uṣūl*, or grammar. He achieved fame by attacking the great scholars of *Ahl al-Sunna* and reviling the science of *fiqh* with especial malice towards the school of his father Shaykh Nūḥ, a Ḥanafī jurist of the generation

of Shaykh Sulaymān Ghāwjī and Shaykh Ṣāliḥ Farfūr. A rabid reviler of the Friends of Allāh and the Ṣūfīs, he was expelled from Syria then Saudi Arabia and lived in Amman, Jordan under house arrest until his death in 1999. He does not even consider Muḥammad ibn ʻAbd al-Wahhāb to be "Salafī" enough. In his *Bayn al-Wahhābiyya wal-Salafiyya* he states:

> Shaykh Muḥammad ibn ʻAbd al-Wahhāb was like a common man when it came to ḥadith and had no knowledge of sound or weak ḥadīth. Among the proofs for this is that he authored a letter which is in print and in use amongst his Najdī followers to this day, entitled *Ādāb al-Mashī ilā al-Masjid*. which he began with the ḥadīth... from Abū Saʻīd al-Khudrī in the *Sunan* of Imām Ibn Mājah: "The Messenger of Allāh ﷺ, whenever he came out of his house to the mosque, would say: ' O Allāh, I am asking You by the right those who ask You have over You and by the right of this walking of mine', to the end of the ḥadīth, without indicating that it is weak![6]

Albānī remains the *qibla* of the people of Innovation, self-styled re-formers of Islām and other "*Salafī*" and Wahhābī sympathizers,

[6] A *ḥasan* ḥadīth of the Prophet ﷺ according to Shaykh Maḥmūd Mamdūḥ in his monograph *Mubāḥathat al-Sā'irīn bi-Ḥadīth Allāhumma Innī As'aluka bi-Ḥaqqi al-Sā'ilīn* narrated from Abū Saʻīd al-Khudrī by Aḥmad in his *Musnad* with a fair chain according to Ḥamza al-Zayn (10:68 §11099) – a weak chain according to al-Arna'ūṭ (17:247-248 §11156) who considers it, like Abū Ḥātim in *al-'Ilal* (2:184), more likely a *mawqūf* saying of Abū Saʻīd himself; Ibn Mājah with a chain he declared weak, Ibn al-Sunnī in *'Amal al-Yawm wal-Layla* (p. 40 §83-84), al-Bayhaqī in *al-Daʻawāt al-Kabīr* (p. 47=1:47 §65), Ibn Khuzayma in *al-Tawḥīd* (p. 17-18=1:41) [and his *Ṣaḥīḥ* per al-Būṣīrī, *Zawā'id* (1:98-99)], al-Ṭabarānī in *al-Duʻa* (p. 149=2:990), Ibn Jaʻd in his *Musnad* (p. 299), al-Baghawī in *al-Jaʻdiyyāt* (§2118-2119) and – *mawqūf* – by Ibn Abī Shayba (6:25=10:211-212) and Ibn Abī Ḥātim, *'Ilal* (2:184). Al-ʻIrāqī in *Takhrīj Aḥādīth al-Iḥyā'* (1:291) graded it *ḥasan* as a *marfū*ʻ ḥadīth as did the ḥadīth Masters al-Dimyāṭī in *al-Muttajir al-Rābiḥ fī Thawāb al-'Amal al-Ṣāliḥ* (p. 471-472), Ibn Ḥajar in *Amālī al-Adhkār* (1:272-273) and al-Mundhirī's Shaykh the ḥadīth Master Abū al-Ḥasan al-Maqdisī in *al-Targhīb* (1994 ed. 2:367 §2422=1997 ed. 2:304-305) and as indicated by Ibn Qudāma, *Mughnī* (1985 Dār al-Fikr ed. 1:271). Mamdūḥ in his monograph rejected the weakening of this ḥadīth by Nāṣir Albānī and Ḥammād al-Anṣārī.

and the preferred author of book merchants and many uneducated Muslims. Most of the contemporary Sunnī scholars warned of his heresy and many of them wrote articles or full-length works against him such as the following:

– The Indian ḥadīth scholar Ḥabīb al-Raḥmān al-ʻAẓamī who wrote *al-Albānī Shudhūdhuh wa-Akhṭāʾuh* ("Al-Albānī's Aberrations and Errors") in four volumes. Sayyid Bassām al-Ḥamzāwī published an abridgment in Damascus entitled *Radd al-Shaykh Ḥabīb al-Raḥmān al-Aʻẓamī ʻalā al-Shaykh Nāṣir al-Albānī*.

– Daḥḥān Abū Salmān's book *al-Wahm wal-Takhlīṭ ʻindal-Albānī fil-Bayʻ bil-Taqsīṭ* ("Al-Albānī's Error and Confusions over Sales by Installments"), published at Cairo's Maktabat al-Turāth in 2003.

– The Syrian Scholar Muḥammad Saʻīd Ramaḍān al-Būṭī who wrote the two classics *al-Lāmadhhabiyya Akhṭaru Bidʻatin Tuhaddidu al-Sharīʻata al-Islāmiyya* ("Not Following A School of Jurisprudence is the Most Dangerous Innovation Threatening Islamic Sacred Law") and *al-Salafiyya Marḥalatun Zamāniyyatun Mubāraka Lā Madhhabun Islāmī* ("The 'Way of the Early Muslims' Was a Blessed Historical Epoch, Not an Islamic School of Law"). In a footnote in the eighth edition of his *Kubrā al-Yaqīniyyāt al-Kawniyya* (p. 323) he mentions "one of the Wahhābīs among the enemies to the *Salaf*" who wrote that "when ʻĪsā comes he will judge by the Qur'ān and the Sunna, not by something else such as the Gospel or Ḥanafī *fiqh*!"[7] Al-Būṭī comments: "You can see how he frankly derides Ḥanafī *fiqh* and misrepresents it as something other than Islamic Law, equating it with what is called today the Torah and the *Injīl*, so Abū Ḥanīfa, according to his claim, called people to abandon Islamic Law and follow his *fiqh* instead!" Al-Būṭī then states that the man and his editor were forced to

[7] See the sixth of "Albānī's Innovations in the Religion" below.

remove this despicable statement from print although they never apologized for it.

– The Moroccan ḥadīth scholar ʻAbd Allāh ibn Muḥammad ibn al-Ṣiddīq al-Ghumārī who wrote *Irghām al-Mubtadiʻ al-Ghabī bi-Jawāz al-Tawassul bil-Nabī fīl-Radd ʻalā al-Albānī al-Wabī* ("The Coercion of the Unintelligent Innovator with the Licitness of Using the Prophet ﷺ as an Intermediary in Refutation of al-Albānī the Baneful"), *al-Qawl al-Muqniʻ fīl-Radd ʻalā al-Albānī al-Mubtadiʻ* ("The Persuasive Discourse in Refutation of al-Albānī the Innovator"), and *Itqān al-Ṣunʻa fī Taḥqīq Maʻnā al-Bidʻa* ("Precise Handiwork in Ascertaining the Meaning of Innovation").

– The Moroccan ḥadīth scholar ʻAbd al-ʻAzīz ibn Muḥammad ibn al-Ṣiddīq al-Ghumārī who wrote *Bayān Nakth al-Nākith al-Muʻtadī* ("The Exposition of the Treachery of the Rebel").

– The Moroccan Wahhābī brother of the aforementioned two, Muḥammad Zamzamī ibn Muḥammad ibn al-Ṣiddīq al-Gumārī debated al-Albānī on the Divine Attributes when the latter visited him at his home.

– The Yemeni scholar ʻAlī ibn Muḥammad ibn Yaḥyā al-ʻAlawī's *Hidāyat al-Mutakhabbiṭīn Naqd Muḥammad Nāṣir al-Dīn* ("Guiding the Blind Fumblers: Critique of al-Albānī").

– The Syrian ḥadīth scholar ʻAbd al-Fattāḥ Abū Ghudda who wrote *Radd ʻalā Abāṭīl wa-Iftirāʼāt Nāṣir al-Albānī wa-Ṣāḥibihi Sābiqan Zuhayr al-Shāwīsh wa-Muʼāzirīhimā* ("Refutation of the Falsehoods and Fabrications of Nāṣir al-Albānī and his Former Friend Zuhayr al-Shāwīsh and their Supporters"). This book was written as an answer to charges made against his person by Albānī in the latter's purported introduction to Ibn Abī al-ʻIzz's *Sharḥ*

al-ʿAqīda al-Ṭaḥāwiyya[8] in which he attacks Abū Ghudda over 44 pages out of a total of 64 (!) calling him "a liar," "a cheat," "a blind cretin," "a dishonest fool," "a charlatan," throwing in the word "Ḥanafī" as if it were also an insult, accusing him of *shirk*, *ḍalāl*, *bidʿa*, "forgery," "two-facedness," "deception," "hypocrisy," etc. Abū Ghudda defended himself calmly and methodically in the above-named book of under fifty pages which received two editions (1974 and 1990) in which he made startling revelations about the high-handed methods of Albānī and his publisher Zuhayr Shāwīsh in the publication world. Illustrating those methods are the following two cases:

(a) Their interpolation of material written by Albānī into the books of scholars without their knowledge, as happened with the book of Muḥammad Fihr al-Shuqfa, *al-Taṣawwuf bayn al-Ḥaqq wal-Khalq*, published in Damascus in 1970, into which they inserted 55 pages – attributing them to al-Shuqfa – of false statements comprising the *takfīr* of al-Kawtharī, Abū Ghudda, and Abū al-Ḥasan al-Nadwī so as to compromise the latter two in their country of residence at the time (Saudi Arabia). When al-Shuqfa found out he was incensed. He wrote an apology and disclaimer to Abū Ghudda and forced the publisher Zuhayr Shāwīsh, on pains of lawsuit, to insert into the next edition of his book the phrase: "Page 185 to the end consist in a text added without the knowledge of the author"!

(b) Their use of pseudonyms to propagate their views under the guise of *ʿilm* in books actually commented or authored by Albānī and published by Shāwīsḥ For example: *al-Muqābala bayn al-Hudā wal-Ḍalāl* (published 1973) "edited by ʿAbd Allāh ibn Ṣāl al-Madanī al-Faqīh," an invented name; *al-Sayf al-Ṣaqīl al-ʿAbqarī ʿalā Abāṭīl Tilmīdh al-Kawtharī* (published in Beirut in 1970) authored by "ʿAbd al-Karīm al-Rubayʿān" on the book cover and by "Muḥammad al-

[8] Beirut: al-Maktab al-Islāmī, 1971 4th edition down to the 1988 9th edition.

Rubay‘ān” on the first page! In this book they reiterated the charges made in their interpolations on al-Shuqfa’s book and even had the gall to insert the note: “See the comments made by Ustaz Fihr al-Shuqfa in his book *al-Taṣawwuf bayn al-Ḥaqq wal-Khalq*, in which he exposed the disgraces of Abū Ghudda and his entourage”!

– The Syrian Ḥadīth scholar Muḥammad ‘Awwāma who wrote *Adab al-Ikhtilāf* (“The Proper Manners of Expressing Difference of Opinion”) and *Athar al-Ḥadīth al-Sharīf fī Ikhtilāf al-A’immat al-Fuqahā’* (“The Effect of Prophetic Ḥadīth on the Divergences of Opinion Among the Jurisprudent Imāms”) in which he reported anecdotes from the Ulema of Shām on the blunders of the book-bound (*ṣuḥufī)*, shaykhless and chainless Albānī.

– The meticulous Egyptian *muḥaddith* Abū Muḥammad Aḥmad Shaḥḥāta al-Alfī al-Sakandarī with three works, *al-Subul al-Wāḍiḥa fi Bayān Awhām al-Albānī bayna al-Ḍa‘īfati wal-Saḥīḥa*, (“The Clear Paths to Exposing Albānī’s Delusions Between the Weak and the Sound Ḥadīths”). *Dalā'il al-Tawḍīḥ ila Marātib al-Saḥīḥ* (“The Proofs for Clarifying the Levels of Sound Hadiths”) and *al-Ta‘aqqub al-Mutawānī ‘alāl-Silsilati al-Ḍa‘īfati lil-Albānī* (“The Long Overdue Critique of Albānī’s ‘Weak Collection’“).

– The Egyptian ḥadīth scholar Maḥmūd Sa‘īd Mamdūḥ who wrote *Tanbīh al-Muslim ilā Ta‘addī al-Albānī ‘alā Ṣaḥīḥ Muslim* (“Warning to the Muslim Concerning al-Albānī’s Attack on *Ṣaḥīḥ Muslim*”), *Wuṣūl al-Tahānī bi-Ithbāt Sunniyyat al-Subḥa wal-Radd ‘alā al-Albānī* (“The Alighting of Mutual Benefit and Confirmation that the *Dhikr*-Beads are a *Sunna* in Refutation of al-Albānī”), *Raf‘ al-Mināra fī Takhrīj Aḥādīth al-Tawassul wal-Ziyāra* (“The Raising of the Lighthouse in Documenting the Narrations Pertaining to *Tawassul* and *Ziyāra*) – the best book available on the subject to date, in refutation of al-Albānī’s booklet *al-Tawassul* – and the massive, six-volume *al-Ta‘rīf bi-Awhām man Farraqa al-Sunan ilā Ṣaḥīḥ wa-Ḍa‘īf* (“Exposition of the Errors of Him Who Split the

Books of *Sunan* into 'Sound' and 'Weak'"), a thorough corrective to Albānī's re-gradings for the narrations that pertain to the Five Pillars in the Four Books of *Sunan*.

– The Egyptian scholar 'Abd al-Fattāh Maḥmūd Surūr wrote a critique of Albānī's *Silsila Saḥīḥa* entitled *al-Naṣīḥa fī Tahdhīb al-Silsila al-Ṣaḥīḥa* in which he showed that Albānī's rulings were incorrect one time out of four on average. A certain Aḥmad ibn Abī al-'Aynayn attacked Surūr in a book entitled *Itḥāf al-Nufūs al-Muṭma'inna bil-Dhabbi 'an Surūr* in which he accused Surūr of "trying to destroy the Sunna". The latter wrote a calm counter-refutation entitled *al-Is'āf fīl-Radd 'alā al-Itḥāf*. Surūr also wrote a massive critique of Albānī's method in hadith, entitled *al-Intiṣār li-A'immat al-Ḥadīth al-Kibār* in which he showed that Albānī was essentially an innovator in ḥadith science.

– The Saudi ḥadīth scholar Ismā'īl ibn Muḥammad al-Anṣārī who wrote *Ta'aqqubāt 'alā "Silsilat al-Aḥādīth al-Ḍa'īfa wal-Mawḍū'a" līl-Albānī* ("Critique of al-Albānī's Book on Weak and Forged Ḥadīths"), in which he showed that al-Albānī took a sentence of al-Ṭaḥāwī which he thought to be a ḥadīth and gave an entire documentation of it! Al-Anṣārī also wrote *Taṣḥīḥ Ṣalāt al-Tarāwīḥ 'Ishrīna Rak'atan wal-Radd 'alā al-Albānī fī Taḍ'īfih* ("Establishing as Correct the *Tarāwīḥ Ṣalāt* in Twenty *Rak'a*s and the Refutation of Its Weakening by al-Albānī"), *Ibāḥat al-Taḥallī bil-Dhahab al-Muḥallaq līl-Nisā' wal-Radd 'alā al-Albānī fī Taḥrīmih* ("The Licitness of Wearing Gold Jewelry for Women Contrary to al-Albānī's Prohibition of it"), and *Naqd Ta'līqāt al-Albānī 'alā Sharḥ al-Ṭaḥāwī* ("Refutation of al-Albānī's Remarks on al-Ṭaḥāwī's commentary"), i.e. Ibn Abī al-'Izz's *Sharḥ*.

– The Saudi scholar, 'Abd Allāh al-Ṣāliḥ who wrote *al-Ta'qībāt al-Malīḥa 'alā al-Silsila al-Ṣaḥīḥa* ("Entertaining Corrections on the *Silsila al-Ṣaḥīḥa*").

– The Saudi scholars the *Ḥāfiẓ* ʻAbd Allāh ibn Muḥammad ibn Aḥmad al-Duwaysh (1373-1409) and ʻAbd al-ʻAzīz ibn Aḥmad al-Mushayqiḥ who wrote *Tanbīh al-Qāri' li-Taqwiyati mā Ḍa'afahu al-Albānī* ("Notifying the Reader of the Strength of what al-Albānī Declared Weak"), followed by *Tanbīh al-Qāri' li-Taḍ'īfi mā Qawwāhu al-Albānī* ("Notifying the Reader of the Weakness of what al-Albānī Declared Strong").

– The former "*Salafī*" Muḥammad Nasīb al-Rifʻī took al-Albānī to task for claiming in 1387/1967 that the wives of our Prophet ﷺ, may commit adultery *(yajūz ʻalayhinna al-zinā)*, whereupon al-Rifʻī broke all relations with al-Albānī and wrote against him *Nawāl al-Munā fī Ithbāt ʻIṣmat Ummahāt wa-Azwāj al-Anbiyā'i min al-zinā*.

– The Syrian scholar Badr al-Dīn Ḥasan Diāb who wrote *Anwār al-Maṣābīḥ ʻalā Ẓulumāt al-Albānī fī Ṣalāt al-Tarāwīḥ* ("Illuminating the Darkness of al-Albānī over the *Tarāwīḥ* Prayer").

– The Syrian Muḥaddith Muḥammad Ṣāliḥ Aḥmad al-Khaṭīb who wrote in 1958 *al-Istijāba li-Nuṣrat al-Khulafā' al-Rāshidīna wal-Ṣaḥāba* ﷺ in reiteration of the proofs of *Ahl al-Sunna* that the correct number of *rakaʻāt* in *Tarāwīḥ* is twenty. Together with this epistle he published *al-Burhān al-Azhar ʻalā Barā'at al-Shaykh al-Akbar* to show that the position of Ibn ʻArabī in his *Futūḥāt al-Makkiyya* is that the title "Seal of Prophets" does not merely mean "Best" but also "Last" contrary to the claims of the Indian Qādyānī sect.

– The Syrian Ḥadīth Master, our teacher Nūr al-Dīn ʻItr who coined the term "Neo-literalist School" *(al-Ẓāhiriyya al-Jadīda)* and said the difference between "Salafīs" and the old *Ẓāhiriyya* is that the latter followed known principles and were Godfearing.

– The Syrian Jurisprudent, our teacher Shaykh Wahbī ibn Sulaymān al-Ghāwjī al-Albānī in his two superlative editions of Imām al-Khawtharī's *Maḥq al-Taqawwul fī Mas'alat al-Tawassul*,

his treatise *Kalimatun ʻIlmiyyatun Hādiya fīl-Bidʻati wa-Aḥkāmihā*, his *Masāʼil fī ʻIlm al-Tawḥīd*, and his long introduction to Ibn Jamāʻa's *Īḍāḥ al-Dalīl fī Qaṭʻi Ḥujaji Ahl al-Taʻṭīl*.

– The moderate Syrian "Salafī" ʻAbd al-Razzāq al-Mahdī who wrote *ʻAsharatu Aḥādītha Munkaratun Ḍaʻīfatun fī Silsilati al-Shaykh al-Albānī al-Ṣaḥīḥa* ("Ten Disclaimed Weak Ḥadīths in al-Albānī's 'Sound Collection'").

– The Syrian ḥadīth scholar Ṣalāḥ al-Dīn ibn Aḥmad al-Idlibī with his *Kashf al-Maʻlūl mimmā Summiya bi-Silsilat al-Aḥādīth al-Ṣaḥīḥa* ("Exposing the Defective Hadiths in What Was (Mis) named 'The Sound List'").

– The Saudi scholar Abū al-Ḥasan Muḥammad Ḥasan al-Shaykh with his two-volume *Tarājuʻ al-Albānī fī-Mā Naṣṣa ʻalayhi Taṣḥīḥan wa-Taḍʻīfan* ("The Retractions of al-Albānī over What He Had Written Was *Ṣaḥīḥ* or *Ḍaʻīf*").

– The Saudi Scholar Ḥamūd ibn ʻAbd Allāh al-Tuwayjirī with his *Tanbīhāt ʻalā Risālat al-Albānī fīl-Ṣalāt* in which he pointed out some of Albānī's errors in ḥadīth, *fiqh, ʻaqīda* and the Arabic language in his book *The Prophet's Prayer*.

– The Egyptian jihādist ʻAbd al-Qādir ibn ʻAbd al-ʻAzīz states in his Quṭbī manifesto entitled *al-Jāmiʻ fī Ṭalab al-ʻIlm al-Sharīf* (p. 786):

> Shaykh al-Albānī is known to have involved himself most with the documentation of ḥadīths in our time. I have talked about him in the discussion of doctrine where I mentioned the corruption of his saying with regards to belief. I shall talk about him again in the chapter on *Fiqh* to point out the aberrant derivations of legal matters which made him fall into big incongruities. For now, I shall mention some remarks on his work in documentation:
>
> 1. Truly this person is discredited in the matter of his honesty *(ʻadāla)*, and this is due to his distortion *(taḥrīf)* of some of

what he narrated from the *Salaf* to support a corrupt view of his. I mentioned in the chapter on doctrine two examples in which he distorted the words of the commentator of the *Ṭaḥāwiyya* and attributed to him what he did not say. He attributed to the commentator the statement "Any sin, whatever the sin may be, is practical disbelief *(kufr ʿamalī)* and not doctrinal disbelief *(kufr iʿtiqādī)*." The commentator never said this as can be ascertained from referring to the original commentary. Likewise, he (al-Albanī) distorted the words of the commentator and attributed to him the statement "Incumbent upon us is to make *ijtihād* in seeking forgiveness *(tawba)* and education *(tarbiya)* and in making the action better." In the original commentary the word *tawba* is found but not *tarbiya*. He made it fundamental, accordingly, that it is not obligatory to come out against the rulers but the obligation is [only] to get involved in *tarbiya*. I have refuted this insinuation in my book *al-ʿUmdatu fī-Iʿdādi al-ʿUddati lil-Jihādi fī Sabīlillah*. I tried to deem this act of al-Albānī a misprint. However, as one eminent person said to me, if it had been one, he would not have built fundamentals upon this distortion. Instead, he intentionally changed the saying of the commentator of the *Ṭaḥāwiyya* and based his corrupt opinions upon it, deriving a proof from the wording he had changed. This is not allowed for him. It is as Ibn Ḥazm, Allāh have mercy on him, said "Know that attributing to someone, whether a disbeliever, or an innovator, or a person who is mistaken, something he did not say, is lying about him, and lying is not allowed for anyone."[9] I say: We belong to Allāh and to Him is our return as to what the people involved with the Prophetic Hadith have descended to, in our time, when they are the first of all people to know the danger of lying and the ruling concerning him who commits it.

2. After reading his ḥadīth documentations and his documentation of the sayings of the *Salaf* and the books of

[9] Ibn Ḥazm, *al-Fiṣal* (5:33).

the Sunna, I have ascertained that he holds certain [aberrant] views. Among them, his arbitrariness *(ta'assuf)* in authenticating and disauthenticating ḥadīths. Also among them, his attributing dubiousness to many of the *Ḥuffāẓ* of the *Salaf* in several places when the only dubiousness is from his own side. His discrepancies and contradictions in his documentations, sometimes in one and the same ḥadīth. Also among them, his skimpiness in the biographical documentation of some narrators concerning whom he relies on one or two sources in contexts requiring nothing less than thorough research *(istiqṣā')*. This is all besides his maligning and defaming *(ghamz wa-lamz)* of the great scholars of the *Salaf* and others beside them, regarding whom it is obligatory to hold one's tongue upon the common folk, let alone the people of knowledge. I gathered examples for each of these [aberrant] views, then I came across the book of Ḥasan ibn 'Alī al-Saqqāf, *Tanāquḍāt al-Albānī al-Wāḍiḥāt fīmā Waqa'a fī Taṣḥīḥ al-Aḥādīthi wa-Taḍ'īfihā min Akhṭā'in wa-Ghalaṭāt*) in two volumes,[10] where the author gathered more than a thousand mistakes and contradictions of al-Albānī, in addition to the views I mentioned and more, so anyone can refer to it.

These mistakes and contradictions, in addition to being discredited with regard to his honesty, make one distrust the documentations of al-Albānī and reliance on his books questionable. Al-Bukhārī, Allāh have mercy on him, said: "I left ten thousand ḥadīths of a person who was questionable and I have left its like or even more for others than him who are questionable in my view."[11] And Allāh guides whomsoever He wishes to the straight path.

– The Director of Religious Endowments in Dubai, 'Īsā ibn 'Abd Allāh ibn Māni' al-Ḥimyarī who wrote *al-I'lām bi-Istiḥbāb Shadd*

[10] Three volumes as of 2007.

[11] In Ibn Ḥajar, *Hadyu al-Sārī* (p. 481).

al-Riḥāl li-Ziyārati Qabri Khayr al-Anām ﷺ ("The Notification Concerning the Recommendation of Travelling to Visit the Grave of the Best of Creation ﷺ), *al-Bid'at al-Ḥasana Aṣlun min Uṣūl al-Tashrī'* ("The Excellent Innovation Is One of the Sources of Islamic Legislation"), and *al-Ta'ammul bi-Ḥaqīqat al-Tawassul* ("Reflecting on the True Meaning of Tawassul").

– The Minister of Islamic Affairs and Religious Endowments in the United Arab Emirates Shaykh Muḥammad ibn Aḥmad al-Khazrajī who wrote the article *al-Albānī: Taṭarrufātuh* ("Al-Albānī's Extremist Positions").

– The Syrian scholar Firās Muḥammad Walīd Ways in his edition of Ibn al-Mulaqqin's *Sunniyyat al-Jumu'a al-Qabliyya* ("The Sunna Prayers That Must Precede Salāt al-Jumu'a").

– The Syrian scholar Sāmer Islambūlī who wrote *al-Āḥād, al-Ijmā', al-Naskh*.

– The Syrian ex-"Salafī" Muḥammad Mahdī al-Islambūlī who authored a booklet – now suppressed – in refutation of al-Albānī with whom he parted after he saw abuses in editing procedures on the part of the latter and his erstwhile partner Zuhayr al-Shāwīsh.

– The Jordanian scholar As'ad Sālim Tayyim who wrote *Bayān Awhām al-Albānī fī Taḥqīqihi li-Kitāb Faḍl al-Salāt 'alā al-Nabī* ﷺ ("Exposing the Errors of Albānī in his Edition of Qāḍī Ismā'īl's *Faḍl al-Salāt 'alā al-Nabī* ﷺ).

– Another Jordanian researcher, Ḥasan 'Alī al-Saqqāf, who wrote the two-volume *Tanāquḍāt al-Albānī al-Wāḍiḥa fīmā Waqa'a fī Taṣḥīḥ al-Aḥādīth wa-Taḍ'īfihā min Akhṭā' wa-Ghalṭāt* ("al-Albānī's Patent Self-Contradictions in the Mistakes and Blunders He Committed While Declaring Ḥadīths to be Sound or Weak") partly translated by the UK-based Dr. Sayf ad-Dīn Aḥmad ibn Muḥammad, compiler of the landmark *Al-Albānī Unveiled*;

Iḥtijāj al-Khā'ib bi-'Ibārat man Idda'ā al-Ijmā' fa-Huwa Kādhib ("The Loser's Recourse to the Phrase: 'Whoever Claims Consensus Is a Liar!'"); *al-Qawlu al-Thabtu fī Ṣiyāmi Yawm al-Sabt* ("The Firm Discourse Concerning Fasting on Saturdays"); *al-Lajif al-Dhu'āf lil-Mutalā'ib bi-Aḥkām al-I'tikāf* ("The Lethal Strike Against Him Who Toys with the Rulings of *I'tikaf*); *Ṣaḥīḥ Ṣifat Salāt al-Nabī Ṣallallāhu 'alayhi wa-Sallam* ("The Correct Description of the Prophet's Prayer ﷺ"); *al-Ighātha bi-Adillat al-Istighātha* ("Rescue with the Proof-texts of Seeking Help"); *I'lām al-Khā'iḍ bi-Taḥrim al-Qur'ān 'alā al-Junub wal-Ḥā'iḍ* ("The Appraisal of the Meddler in the Interdiction of the Qur'ān to those in a State of Major Defilement and Menstruating Women"); *Talqīḥ al-Fuhūm al-'Āliya* ("The Inculcation of Lofty Discernment"); and *Ṣaḥīḥ Sharḥ al-'Aqīdat al-Ṭaḥāwiyya* ("The Correct Explanation of al-Ṭaḥāwī's Statement of Islamic Creed").

– The Syrian scholar Muḥammad 'Abd Allāh Abū Ṣu'aylīk in his book *Juhūd al-Mu'āṣirīn fī Khidmat al-Sunnat al-Musharrafa* in which he deplores the following aspects of al-Albānī's work: (1) his irresponsible editing methods in dividing the *Sunan* into *Ṣaḥīḥ* and *Ḍa'īf*; (2) his suppression of the transmission chains from the original texts; (3) his circular tendencies in referring to his own works in his footnotes, which gave rise to (4) blind following of his admirers who document ḥadīths by referring to his books in their books; and (5) his self-contradictions, which reach a number unprecedented by any ḥadīth researcher in memory.

Among Albānī's Innovations in the Religion:

1- In his book *Adab al-Zafāf* he prohibits women from wearing gold jewelry – rings, bracelets, and chains – despite the Consensus of the Ulema permitting it.

2- In his book *Tamām al-Minna* (p. 363-368) he claims that 2.5% *zakāt* is not due on money obtained from commerce, i.e. the main activity whereby money circulates among Muslims. The

Wahhābī ʻAbd Allāh ibn Jibrīn said: "I know of no-one who broke the consensus on this issue before al-Albānī."

3- In many tapes of his he absolutely prohibits fasting on Saturdays although the Prophet ﷺ recommended not to fast on Fridays except if one fasts the next day or day before. Albānī's own followers confess no-one ever said such a thing before him.

4- He prohibits and declares invalid retreat *(iʻtikāf)* in any but the Three Mosques in his book *Qiyām Ramaḍān* whereas it is an emphasized collective Sunna *(muʼakkada kifāya)* for the Muslims in every locality of the world in the last ten days of Ramaḍān.[12]

5- In *Taṣḥīḥ Ḥadīth Ifṭār al-Ṣāʼim* (1960) he claims that it is lawful to eat in Ramaḍān before Maghrib as defined by the Law, and similarly after the true dawn, as long as one intends travel.

6- He compares Ḥanafī *fiqh* to the Gospel.[13]

7- He calls people to imitate him rather than the Imāms of the *Salaf* such as the founders of the Four Schools, and his followers invalidate the ḥadīths that contradict his views.

8- In *al-Ḥāwī li-Fatāwā al-Albānī* (1:236, 1:267-273), he prohibits the make-up performance of prayers missed intentionally whereas the Prophet ﷺ said the repayment of the debt owed to Allāh comes first.

9- He claims in *Tamām al-Minna* (p.107) that it is permissible for menstruating women and those in a state of major defilement *(junūb)* to recite, touch, and carry the Qurʼān.

10- He claims over and over that among the innovations in religion existent in Madīna is the persistence of the Prophet's ﷺ grave in the mosque, for example in his *Manāsik al-Hajj* (4th ed. p. 60-61).

[12] Cf. al-Lacknawī, *al-Inṣāf fī Ḥukm al-Iʻtikāf*.

[13] In his commentary on al-Mundhirī's *Mukhtaṣar Ṣaḥīḥ Muslim*, 3rd ed. (Beirut: al-Maktab al-Islāmī, 1977, p. 548). This phrase was removed from later editions.

11- He claims in the same book that whoever travels intending to visit the Prophet ﷺ or to ask him for his intercession is a misguided innovator.

12- In his *Silsila Ḍa'īfa* (§83 "the best reminder is the *sibḥa*") he claims that whoever carries *dhikr*-beads in his hand to remember Allāh ﷻ is misguided and innovating.

13- In his introduction to his abridgment of al-Dhahabī's *al-'Uluw*, he invented a location to Allāh ﷻ above the Throne which he named *al-makān al-'adamī* – "the non-existent place."

14- He claims in *Tamām al-Minna* (p.418-420) (his corrections on *Fiqh al-Sunna*) that masturbation does not annul one's fast. He repeats this claim in *al-Ḥāwī min Fatāwā al-Albānī* (1:334-336).

15- He published "corrected" editions of the two *Ṣaḥīḥs* of al-Bukhārī and Muslim, which he deceitfully called "Abridgments" *(mukhtaṣar)* in violation of the integrity of these motherbooks.

16- He published newly-styled editions of the Four *Sunan*, al-Bukhārī's *al-Adab al-Mufrad*, al-Mundhirī's *al-Targhīb wal-Tarhīb*, al-Suyūṭī's *al-Jāmi' al-Saghīr* and others, each of which he split into two works, respectively prefixed *Ṣaḥīḥ* and *Ḍa'īf* in violation of the integrity of these motherbooks.

17- He said: "Many of those who interpret figuratively [the Divine Attributes] are not heretics *(zanādiqa)*, but they say what heretics say," and "figurative interpretation is the very same as nullification *(al-ta'wīl 'ayn al-ṭa'tīl)*."[14] He himself interpreted "the pure" to mean "the believer" in the ḥadīth "Only the pure may touch the *muṣḥaf*" in *Tamām al-Minna* (p. 107), which actually means ritually pure.

18- He suggests that al-Bukhārī is a disbeliever for interpreting the Divine Face as dominion or sovereignty *(mulk)* in the verse

[14] *Fatāwā* (p. 522-523) and *Mukhtaṣar al-'Uluw* (p. 23f.).

{*Everything will perish save His countenance*} (28:88) in the book of *Tafsīr* in his *Ṣaḥīḥ*: "Except His *wajh* means except His *mulk*, and it is also said: Except whatever was for the sake of His countenance." Albānī blurts out: "No true believer would say such a thing" and "We should consider al-Bukhārī innocent of that statement."[15]

19- In imitation of the Mu'tazila, *tawassul* (seeking means), *istighātha* (asking for help), and *tashaffu'* (seeking intercession) through the Prophet ﷺ or one of the *Awliyā'* he declared prohibited acts in Islām *(ḥarām)* tantamount to idolatry *(shirk)* in his booklet *al-Tawassul* and (in *al-Ḥāwī min Fatāwā al-Albānī* 1:30) passible of the death penalty as did his friends Bin Bāz and those who obey them such as al-Qaḥṭānī in *al-Walā' wal-Barā'* and others, in flat rejection of the numerous sound and explicit narrations to that effect, such as al-Bukhārī's narration of the Prophet ﷺ from Ibn 'Umar ﷺ: "Truly the sun shall draw so near on the Day of Resurrection that sweat shall reach to the mid-ear, whereupon they shall ask *(istaghāthū)* help from Ādam ﷺ, then from Mūsā ﷺ , then from Muḥammad ﷺ who will intercede *(fa-yashfa'u)*… and that day Allāh shall raise him to an Exalted Station, so that all those who are standing [including the unbelievers] shall glorify him *(yaḥmaduhu ahlu al-jam'i kulluhum)*." On the licitness of *istigātha* see *Ḥawl al-Tawassul wal-Istigātha* by Muḥammad 'Ābid al-Sindī, *Maqālāt fīl-Radd 'alā al-Taymiyyīn* by Yūsuf al-Dijwī, *Shawāhid al-Haqq (Faṣl 3)* by Yūsuf al-abhānī, *al-Wasīla* by our teacher Dr. Sāmir al-Naṣṣ, *al-Ighātha* by Ḥasan al-Saqqāf, etc.

20- In his notes on the *Ṭaḥāwiyya* he denies that the name of the Angel of death is 'Azrā'īl and claims such a name has no basis other than Israelite reports, although 'Iyāḍ reports the Consensus on the Umma on it in *al-Shifā'* and he is thus named in *marfū'* reports in the *Ḥilya,* al-Ṭabarānī and other early works. In fact,

[15] *Fatāwā* (p. 523).

even his friend Bin Bāz thus names him in his own *Fatāwā* and *Masā'il* (volume 4 of the 2nd edition).

21- Like the rest of Wahhābī and "Salafī" innovators he declares Ash'arīs, Māturīdīs, and Ṣūfīs to be outside the fold of *Ahl al-Sunna* and even outside the fold of Islām, although Allāh ﷻ and His Prophet ﷺ praised them! Upon revelation of the verse {*Allāh shall bring a people whom He loves and who love Him*} (5:54), the Prophet ﷺ pointed to Abū Mūsā al-Ash'arī ؓ and said: "They are that man's People."[16] Al-Qushayrī, Ibn 'Asākir, al-Bayhaqī, Ibn al-Subkī, and others said that the followers of Abū al-Ḥasan al-Ash'arī – i.e. Ash'arīs who were mostly Ṣūfīs – are included among Abū Mūsā's People for in every place that a people are affiliated to a Prophet, what is meant is the followers of that Prophet. As for Māturīdīs, they are referred to in the vibrant narration of the Prophet ﷺ: "Truly you shall conquer Constantinople! Truly what a wonderful leader will her leader be! Truly what a wonderful army will that army be!"[17] Both the leader and his army were classic Ḥanafī Māturīdīs and it is known that the great Sultan Muḥammad Fātiḥ loved and respected Ṣūfīs, practiced *tawassul*, and followed a Shaykh. Moreover, enmity against Ash'arīs, Māturīdīs, and Ṣūfīs, is *nifāq* and enmity against the *Umma* of Islām as most of the Ulema of Islām are thus described.

22- In at least five of his books[18] he calls for the demolition of the Green Dome of the Prophet's ﷺ Mosque in al-Madīna al-Munawwara and for taking the Prophet's ﷺ grave outside the Mosque.

[16] Narrated from 'Iyāḍ by Ibn Abī Shayba and al-Ḥākim who said it is *ṣaḥīḥ* by Muslim's criterion, and by al-Ṭabarānī with a sound chain as stated by al-Haythamī.

[17] Narrated from Bishr al-Khath'amī or al-Ghanawī by Aḥmad, al-Ṭabarānī in *al-Kabīr* (2:38 §1216) – both through trustworthy narrators cf. al-Haythamī (6:219), – al-Bukhārī in *al-Tārīkh al-Ṣaghīr* (p. 139), and al-Ḥākim (4:422 *ṣaḥīḥ*. Al-Suyūṭī declared it sound in *al-Jāmi' al-Ṣaghīr* (§7227).

[18] *Aḥkām al-Janā'iz wa-Bida'uhā*, *Talkhīṣ Aḥkām al-Janā'iz*, *Taḥdhīr al-Sājid*, *Ḥijat al-Nabī*, and *Manāsik al-Ḥajj wal-'Umra*.

23- He states: "I have found no evidence for the Prophet's ﷺ hearing of the salaam of those who greet him at his grave" and "I do not know from where Ibn Taymiyya took his claim[19] that he ﷺ hears the salām from someone near."[20] This and the previous item are among his greater enormities and bear the unmistakable signature of innovation and deviation. In *Al-Ḥāwī min Fatāwā al-Albānī* (1:34) he also states there is no proof in the Sunna for the hearing of the dead. The abundant proofs for the hearing of the dead were gathered by the Ḥanafī ḥadīth master Imām al-Lacknawī in his *Tadhkirāt al-Rāshid bi-Radd Tabṣirat al-Nāqid* as well as al-Ḥijāzī's *Tawḍīḥ al-Bayyināt fī Samā' al-Amwāt.*

24- He considers it an innovation to visit relatives, neighbors, or friends on the day of *'Īd* and prohibits it.[21]

25- In the Jordanian newspaper *Al-Liwā* on July 7, 1993 (p.16) he gave the fatwā that Muslims should exit Palestine en masse and leave it to the Jews as it is part of the Abode of War *(dār al-ḥarb)*.[22] Dr Ṣalaḥ al-Khālidī called him a semite, Ḥabīb Aḥmad Mashūr al-Ḥaddād called him a Jew, and the Jordanian deputy Dr. 'Alī al-Faqīr called him a shayṭān. Dr. Muḥammad Sa'īd al-Būṭī wrote:

[Taken from the 2nd edition of the book *Jihad in Islam: How to Understand and Practice It* by Dr. Muhammad Sa'īd Ramaḍān al-Būṭī, Dar Al-Fikr, Damascus, 1997.]

> Shaykh Nāṣir al-Albānī shocked the people several months ago with a bizarre fatwa, at extreme odds with the dictates of the Islamic Sacred Law and in the most extreme contradiction with the principles and rules of Religion.

[19] In *Majmū' al-Fatāwā* (27:384).

[20] In his notes on Nu'mān al-Alūsī's *al-Āyāt al-Bayyināt* (p. 80) and his *Silsila Ḍa'īfa* (§203).

[21] *Fatāwā* (p. 61-63).

[22] *Fatāwā* (p. 18).

He decided publicly, and in full view of witnesses, that all the Muslims in the Occupied Land and the remaining Palestinians in it are obligated to leave wholly from the land and leave it to the Jews, who transformed it, after their colonization of it, into a Dar-ul-Kufr – as he alleged!

If it were not for the mass reporting of the news and the audio cassettes that mentioned this topic with the voice of the Shaykh, I would have found no way to believe it!

This is because the simplest student of Islamic knowledge knows what is established in all sources of Islamic *Sharī'a*: that Dār al-Islām stays, legally, Dār al-Islām until the Day of Resurrection no matter to what extent the *kāfir* enemy went in order to spread corruption in it. And it is an obligation on the Muslims to bear the responsibility of cleansing it from defilement and aggression.

As for Imām Abū Ḥanīfa who viewed the possibility of the return of Dār al-Islām into Dār al-Kufr, he made it necessary preconditions that all the Islamic external symbols *(sha'ā'ir)* be removed from it and be replaced with the rules of *kufr*, that no Muslim or protectee *(dhimmī)* remain secure in it with the original Islamic security, and that it be bordering a Dār al-Kufr or Dar al-Ḥarb. It is well known that none of these three conditions exists in the Occupied Land, since the *sha'āir* of Islām are still publicly existent in it, the Muslims in it enjoy original Islamic security, and there is no Dār al-Kufr or Dār al-Ḥarb bordering this Occupied Land today.

But the Shaykh, who considers himself the "Muhaddith of this Age," broke this legal Consensus, of which he has no knowledge. Then he announced before the people that Palestine had been converted, with the favor of Israel, into a Dār al-Kufr and Dār al-Ḥarb; and that, therefore, it was an obligation on all its Muslim landowners and citizens to abandon it!

It is a mystery why this suspect Shaykh *(al-shaykh al-mashbūh)* stayed silent about issuing this fatwa through all these long years. Nothing in the series of bitter events that were

inflicted upon this Land and its people even reminded him of it. Only when the light of the faithful *Intifāḍa* rose in the heart of this Occupied Land and a movement was established and a phenomenon of deterrence spread out from it to the hearts and souls of the occupiers – only then did the Shaykh remember this verdict. It did not meet his good pleasure except at this time. He realized that the time had come for him to publicize it with an explicit fatwa he published in all media outlets. He found that the time had come, with the launching of this *Intifāḍa* and its garnering many unexpected levels of success, for the poles of this *Intifāḍa* to be called, alongside the owners of land and right, to depart from it, because it should be time for them to relieve Israel from the sting of their annoyance and the losses that took a toll on many of the enemy's resources!

Is it time for the truly suspect shaykh to inform us of the secret behind his keeping of this fatwa bottled up to this day and about his silence over the sin of the continuing residence of Muslims in "Dār al-Kufr" to this day.

We thank Allāh truly that there was not, for the Shaykh, or for his invalid fatwa, any existence in the days in which the Syrians, Algerians, Egyptians, and Libyans were waging Jihad in their home countries, for the sake of cleansing them from the colonization and the aggression of the tyrants. Then, it would have been an obligation on all these Muslims to depart from their counties – since they would have been characterized as "Dār al-Kufr" – which had become a possession of their enemies; and we would have looked at them today and seen them as examples of a legally-obtained right of these tyrants and occupiers. Who knows? This might be what this Shaykh prefers and likes.

And I say now, adding these lines to this commentary in the new edition: we were waiting for this Shaykh to take back his false fatwa, considering that returning to the truth is a virtue; but he never recanted it despite the rise of the whole world of Muslims against him because of it!

A few readers took strong exception to my describing the Shaykh with the word "suspect" *(mashbūh)*. However, the meaning of this word is that suspicion surrounds anyone who issues such a fatwa in collaboration with a foreign group, and how abundant they are in this time! So there is no doubt that the suspicion of a charge is different from the charge itself and is different from the confirmation of treason too. Accordingly, there is no exaggeration in the word and it is an accurate description of an exact reality.

26- He advocates in his *Salāt al-Nabī* ﷺ, the formula "Peace and blessings upon the Prophet" instead of "upon you, O Prophet" in the *tashahhud* in contradiction of the Four Sunni Schools, on the basis of a ḥadīth of Ibn Mas'ūd whereby the Companions used the indirect-speech formula after the passing of the Prophet ﷺ. But the Prophet ﷺ himself instructed them to pray exactly as he prayed saying: "Peace and blessings upon you, O Prophet" without telling them to change it after his death, nor did the major Companions (whose Sunna we were ordered to imitate together with that of the Prophet ﷺ), such as Abū Bakr and 'Umar, teach the Companions and Successors otherwise!

27- In his 1956 book *Ṣalāt al-Tarāwīḥ* prohibits praying more than 11 *rak'a*s in *Tarāwīḥ* prayers on the grounds that the Prophet ﷺ never did and in blatant rejection of his explicit command to follow the Sunna of the well-guided Caliphs after him. The *Musnid* of Damascus Shaykh Muḥammad Ṣāliḥ al-Khaṭīb wrote a fatwā refuting him in 1957, among many others including Shaykh Ismā'īl al-Anṣārī.

28- He declares that adding more to 11 supererogatory *rak'a*s in the late night prayer *(tahajjud)* is an innovation rather than an act of obedience on the grounds that the Prophet ﷺ "never ever prayed one hundred *rak'a*s in his whole lifetime"[23] although the Ulema

[23] *Fatāwā* (p. 315-316) and his *Ṣalāt al-Tarāwīḥ* and *Qiyām Ramaḍān* (p.22)

agree that there is no prescribed limit to something which the Prophet ﷺ commanded without specifically quantifying it, and he ﷺ said in three authentic narrations: "Know that the best of your good deeds is prayer,"[24] "Prayer is a light,"[25] and "The night prayer is in cycles of two [*rak'as*] and when one of you fears the rising of the dawn, let him pray a single one."[26] It is also established in *Ṣaḥīḥ Muslim* that the Prophet ﷺ prayed twelve *rak'as* of *tahajjud* (excluding *witr*) according to Ibn Mas'ūd among other proofs mentioned by al-Sanūrī in *Kashf al-Tabārīḥ fī Bayān Ṣalāt al-Tarāwīḥ*. It is also established in many authentic narrations collected by Imām 'Abd al-Ḥayy al-Lacknawī in the second part of his *Iqāmat al-Ḥujja 'alā anna al-Ikthār min al-Ta'abbudi Laysa bi-Bid'a* ("The Conclusive Argument that Abundance in Acts of Worship is not an Innovation") that the Companions and *Salaf* prayed hundreds if not thousands of *rak'as* in every twenty-four hours![27]

29- He considers it an innovation to pray four *rak'as* between the two *adhāns* of *Jumu'a* and before *Ṣalāt*, although it is authentically narrated that "the Prophet ﷺ prayed four *rak'as* before *Jumu'a* and four *rak'as* after it."[28] The Ulema of Damascus and Aleppo republished Ibn al-Mulaqqin's fatwā in affirmation of this and other proofs.

30- He declares it prohibited *(ḥarām)* to lengthen the beard over a fistful's length although there is no proof for such a claim in the whole Law and none of the Ulema ever said it before him, even

[24] Narrated as part of a longer ḥadīth from Thawbān with sound chains by Ibn Mājah and Aḥmad. Mālik cites it in his *Muwaṭṭa'*.

[25] Part of a longer ḥadīth narrated from Abū Mālik al-Ash'arī (Ka'b ibn 'Āsim) by Muslim, al-Tirmidhī *(ḥasan ṣaḥīḥ)*, al-Nasā'ī, Ibn Mājah, Aḥmad, and al-Dārimī.

[26] Narrated from Ibn 'Umar in the Nine Books.

[27] We have collected and added to those reports in *Sunna Notes Volume 2: The Excellent Innovation in the Qurān and Ḥadīth*.

[28] With a fair chain from 'Alī and Ibn 'Abbās as stated by al-'Irāqī in *Ṭarḥ al-Tathrīb* (3:42), Ibn Ḥajar in *Talkhīṣ al-Ḥabīr* (2:74), and al-Tahānawī in *I'lā' al-Sunan* (7:9).

if they frown on oversized beards and consider them the sign of small minds.[29]

31- He gives free rein to his propensity to insult and revile the Ulema of the past as well as his contemporaries. As a result it is difficult to wade through his writings without being affected by the nefarious spirit that permeates them. For example, he considers previous editors and commentators of al-Bukhārī's *al-Adab al-Mufrad* ("Book of Manners"!) "sinful," "unbearably ignorant," and even "liars" and "thieves." Of one he says: "There are so many weak ḥadīths [in his choice]... that it is an unislamic practice"; of another: "It is ignorance which must not be tolerated"; of another: "Forgery and open lie... His edition is stolen [from a previous one]."[30] Such examples actually fill a book compiled by Ḥasan 'Alī al-Saqqāf and titled *Qāmūs Shatā'im al-Albānī wa-Alfāẓihi al-Munkara al-Latī Yaṭluquhā 'alā 'Ulamā' al-Umma* ("Dictionary of al-Albānī's Insults and the Heinous Words He Uses Against the Scholars of the Muslim Community").

32- He revived Ibn Ḥazm's anti-*madhhabī* claim that differences can never be a mercy in any case but are always a curse on the basis of the verse {*If it had been from other than Allāh they would have found therein much discrepancy*} (4:82).[31] Imām al-Nawawī long since refuted this view in his commentary on *Ṣaḥīḥ Muslim* where he said: "If something is a mercy, it is not necessary for its opposite to be the opposite of mercy. No one makes this binding and no one even says this, except an ignoramus or one who affects ignorance."[32] Similarly, al-Munāwī said in *Fayḍ al-Qadīr*: "This is a contrivance that showed up on the part of some of those who have sickness in their heart."[33]

[29] *Fatāwā* (p. 53). cf. al-Khayrābādī, *I'fā' al-Liḥyā* (p.99-100).

[30] *Ṣaḥīḥ al-Adab al-Mufrad* (Introduction, p. 15, 20, 26).

[31] *Al-Silsila al-Ḍa'īfa* (1:76 §57).

[32] Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (1972 ed. 11:92).

[33] Al-Munāwī *Fayḍ al-Qadīr*, ḥadīth *Ikhtilāfu ummatī raḥma*.

33- He expresses hatred for those who read Imām al-Būṣīrī's masterpiece, *Qaṣīdat al-Burda*, and calls them cretins *(mahābīl)*,[34] i.e. millions of Muslims past and present including the likes of Imāms Ibn Ḥajar al-'Asqalānī, al-Sakhāwī, and al-Suyūṭī who all included it as required reading in the Islamic curriculum.[35]

34- He perpetuates unscrupulous lies if they detract from Ash'arīs, such as his remark that the major Ash'arī Imām Sayf al-Dīn al-Āmidī did not pray,[36] although Dr. Ḥasan al-Shāfi'ī in his massive biography entitled *al-Āmidī wa-Ārā'uhu al-Kalāmiyya* showed that the story that al-Āmidī did not pray was a forgery put into circulation during the campaign waged by Imām Ibn al-Ṣalāḥ against him for teaching logic and philosophy in Damascus.

35- He perpetuates the false claim first made by Munīr 'Abduh Aghā the founder of the Egyptian Salafiyya Press, that Imām Abū Muḥammad al-Juwaynī – the father of Imām al-Ḥaramayn – "repented" from Ash'arī doctrine and supposedly authored a tract titled *Risāla fī Ithbāt al-Istiwā' wal-Fawqiyya* ("Epistle on the Assertion of Establishment and Aboveness").[37] This spurious attribution continues to be promoted without verification – for obvious reasons – by modern-day "Salafīs" who adduce it to forward the claim that al-Juwaynī embraced anthropomorphist concepts. The *Risāla* in question is not mentioned in any of the bibliographical and biographical sources nor does al-Dhahabī cite it in his encyclopedia of anthropomorphist views entitled *al-'Uluw*. More conclusively, it is written in modern argumentative style and reflects typically Taymiyyan anthropomorphist obsessions.

[34] Introduction to al-Ṣan'ānī's *Raf' al-Astār* (p. 24-25).

[35] Cf. al-Suyūṭī, *Ḥusn al-Muḥāḍara* (Cairo 1293 ed. 1:260) and al-Sakhāwī, in A.J. Arberry, *Sakhawiana: A Study Based on the Chester Beatty Ms. Arab. 773* (London: Emery Walker Ltd., 1951, p. 5-9).

[36] In his notes to Nu'mān al-Alūsī's *al-Āyāt al-Bayyināt* (p. 88).

[37] *Mukhtaṣar al-'Uluw* (p. 277).

36- He gave the fatwā (as did Ṣaliḥ al-Fawzān in *al-Mulakhkhaṣ al-Fiqhī* 1:175) that whoever invokes prayer on the Prophet ﷺ out loud when the *khaṭīb* recites {*Lo! Allah and His angels make ṣalāt upon the Prophet. O you who believe! Make ṣalāt upon him and salute him with a worthy salutation*} (33:56), commits innovation and invalidates his *ṣalāt al-Jumu'a*! Rather in such a case the ruling is to do so out loud after the *Khaṭīb* according to al-Awzā'ī, Abū Yūsuf, al-Ṭaḥāwī, Ibn Ḥazm, the Shāfi'īs and Ibn Taymiyya.

37- He said in his *Silsila Ḍa'īfa* (2:19) it was not a Sunna to walk carrying a stick. See the proofs to the contrary in the *Ghunya* of Shaykh 'Abd al-Qādir al-Gīlānī, chapter on the ethics of travel, and Abū al-Layth al-Samarqandī's *Bustān al-'Ārifīn,* (ch. 66).

38- He said in his *Silsila Ṣaḥīḥa* (1:252-253, 302) that kissing the hand of the Ulema is not recommended by the Sunna. Yet Sufyān al-Thawrī calls it a sunna and the Imām of the Sunna, al-Khaṭīb al-Baghdādī, in his book *al-Jāmi' li-Akhlāq al-Rāwī wa-Ādāb al-Sāmi'* ("The Compendium on the Morals of the Ḥadīth Narrator and the Manners of the Auditor"), names an entire section "Kissing the Hand of the Ḥadīth Scholar, His Head, and His Right [Shoulder]." In it he narrates the following three ḥadīths among others:

a) From 'Abd Allāh ibn 'Umar: "I was in one of the military detachments of the Messenger of Allāh ﷺ, and we came up to him until we kissed his hand."[38]

[38] Narrated by Abū Dāwūd – al-'Irāqī said: "with a fair *(ḥasan)* chain" in al-Zabīdī's *Itḥāf* (6:280) cf. al-Tirmidhī's identical grading –, Ibn Mājah, Aḥmad, Ibn Sa'd (4:145), and al-Naḥḥās in *al-Nāsikh wal-Mansūkh* (p. 185 without mention of the kissing of the hand), all with a weak chain because of Yazīd ibn Abī Zyād according to al-Arna'ūṭ in the *Musnad* (9:281-282 §5384), also by al-Bukhārī in *al-Adab al-Mufrad* (p. 388), al-Bayhaqī in *al-Sunan al-Kubrā* (7:101 §13352), and Ibn Abī Shayba (6:541). Ibn Ḥajar in *Fatḥ al-Bārī* (1989 ed. 11:67) cited it in his list of the narrations providing evidence for kissing the hand and he did not weaken it.

b) From Usāma ibn Sharīk: "We rose up approaching the Prophet ﷺ, and kissed his hand."[39]

c) From ʻAbd al-Raḥmān ibn ʻAbd Allāh ibn Kaʻb al-Anṣārī or ʻAbd al-Raḥmān ibn Razīn: "We came and greeted Salama ibn Akwaʻ. He brought out his hands and said: 'I pledged loyalty with these two hands to the Messenger of Allāh ﷺ.' He brought out a hand as big as a camel's paw. We rose up approaching him, and kissed it."[40]

39- In his *Silsila Ḍaʻīfa* he declared several dozen ḥadīths in *Ṣaḥīḥ Muslim* to be weak and was thoroughly refuted by Maḥmūd Mamdūḥ in his *Taḥdhīr al-Muslim*.

40- In *al-Ḥāwī min Fatāwā al-Albānī* (1:283) he calls the act of *qunūt* in the *fajr* prayer an innovation although it is established that the Prophet ﷺ did it. Shaykh Wahbī Ghāwjī denounced this charge in his book *Kalimtun ʻIlmiyyatun Hādiya fīl-Bidʻa*. See a

[39] Narrated by Ibn al-Muqri' in *al-Rukhṣa* (p. 58 §2) with a chain Ibn Ḥajar graded "strong" *(sanaduhu qawī)* in *Fatḥ al-Bārī* (1989 ed. 11:67) and he listed it among the "good" *(jayyid)* narrations of Ibn al-Muqri' on the topic. Abū Dāwūd, al-Tirmidhī *(ḥasan ṣaḥīḥ)*, Ibn Mājah, Aḥmad and al-Ḥākim (4:399, *ṣaḥīḥ*) all narrated it without mention of the kiss unlike al-Bayhaqī who cited it in Branch 15 of his *Shuʻab al-Īmān* (2:200 §1528) entitled: "The Fifteenth Branch of Faith, Namely A Chapter to Rendering Honor to the Prophet, Declaring His High Rank, and Revering Him."

[40] Narrated by al-Bukhārī in *al-Adab al-Mufrad* (§973), al-Mizzī in *Tahdhīb al-Kamāl* (17:92), al-Ṭabarānī in *al-Awsaṭ* (§661), and Aḥmad with a chain of sound narrators according to al-Haythamī (8:42) and Ibn Ḥajar in *Fatḥ al-Bārī* (1989 ed. 11:57). On the assumption that ʻAbd al-Raḥmān is Ibn Razīn rather than ibn ʻAbd Allāh ibn Kaʻb the chain would be "probably fair" according al-Arna'ūṭ in the *Musnad* (27:83 §16551). Shaykh ʻAbd al-Fattāḥ Abū Ghudda emphasized the lawfulness of kissing the hand of people of merit and eminence in Islām and its wide use among the *Salaf*, cf. his book *al-ʻUlamā' al-ʻUzzāb* (p. 47) and his notes on Ibn ʻAbd al-Barr's *al-Intiqā'* (p. 83 n. 1) as well as the monograph by his teacher ʻAbd Allāh al-Ghumārī, *ʻIlām al-Nabīl bi-Jawāz al-Taqbīl*. See also the ḥadīth Master Abū Bakr Muḥammad ibn Ibrāhīm ibn al-Muqrī's monograph *al-Rukhṣa fī Taqbīl al-Yad*; the ḥadīth Master Ibn al-Aʻrābī's monograph *al-Qubla wal-Muʻānaqa wal-Muṣāfaḥa*; and Ibn Ḥajar's vast documentation in *Fatḥ al-Bārī* (1959 ed. 11:56-57, *Isti'dhān*, chapter titled *Bāb al-Akhdh bil-Yad*).

full treatment of this issue in Muḥammad ibn ʻAbd al-Rasūl al-Barzanjī's *al-Sanā wal-Sanūt fī-mā yataʻallaqu bil-Qunūt*, in print at Dār al-Farfūr (2000).

41- He derides the *fuqahā'* of the Umma for accepting – in their massive majority – the ḥadīth of Muʻādh ibn Jabal on *ijtihād* as authentic then rejects the definition of knowledge *('ilm)* in Islām as pertaining to *fiqh* but claims that it pertains only to ḥadīth,[41] although the Ulema of the *Salaf* explicitly said that a ḥadīth Master without *fiqh* is a misguided innovator! And he defines the *'ālim* as "meaning, of course, the '*Salafī*' *'ālim*, not the '*Khalafī* [late Egyptian Shaykh] *Ghazālī*'!"[42] Muʻādh ibn Jabal said: "When the Messenger of Allāh ﷺ sent me to Yemen he said: 'How will you pass judgment if a judgment is asked of you?' I replied: 'I shall pass judgment on the basis of the Book of Allāh.' He said: 'What if it is not in the Book of Allāh?' I replied: 'Then on the basis of the Sunna of the Messenger of Allāh ﷺ.' He said: 'What if it is not in the Sunna of the Messenger of Allāh?' I replied: 'Then I shall strive on my own and leave no stone unturned.' Whereupon the Prophet ﷺ slapped my chest and said: 'Praise to Allāh ﷻ Who has graced the messenger of the Messenger of Allāh with what pleases the Messenger of Allāh.'"[43]

[41] In his notes on al-Qāsimī's *al-Masḥ ʻalā al-Jawrabayn* (p. 38).

[42] *Taḥrīm Ālāt al-Ṭarab* (p. 160).

[43] This is an example of a ḥadīth that is not established from the perspective of *isnād* but which is considered nevertheless authentic and relied upon by the generality of the *Umma* and the massive majority of the Ulema. Narrated by Abū Dāwūd, al-Tirmidhī who said that a link of its chain was missing, Aḥmad, al-Dārimī, Ibn Abī Shayba (4:543, 6:13), al-Ṭayālisī (p. 76), ʻAbd ibn Ḥumayd in his *Musnad* (p. 72), al-Ṭabarānī in *al-Kabīr* (20:170), Ibn Saʻd (2:347-348, 3:584), al-Khaṭīb in his *Tārīkh* (13:77) and *al-Faqīh wal-Mutafaqqih* (1:188-189), al-Bayhaqī in *al-Sunan al-Kubrā* (10:114), *Maʻrifat al-Sunan* (1:173-174 §291) and *al-Madkhal* (p. 207), Ibn ʻAbd al-Barr in *Jāmiʻ Bayān al-ʻIlm* (2:844-846 §1592-1594=2:56), al-Baghawī in *Sharḥ al-Sunna* (10:116), Ibn ʻAsākir in *Tārīkh Dimashq*, al-Qāḍī Wakīʻ in *Akhbār al-Quḍāt* (1:98), Ibn ʻAdī in *al-Kāmil* (2:613), and others. Al-Bukhārī in *al-Tārīkh al-Kabīr* (2:277) stated that it has no sound chain, as reiterated by ʻAbd al-Ḥaqq al-Ishbīlī, Ibn Ḥazm in *al-Iḥkām*

42- In a tiny supercommentary on Ibn Abī al-ʻIzz, al-Albānī attacks al-Ṭaḥāwī's preclusion of the concept of limbs and limits with relation to the Deity and denies the authenticity of the manuscripts of the *Ṭaḥāwiyya* that carry the wording "He [Allāh] encompasses everything and all that is above it [the Throne]," affirming only the wording, "He encompasses everything and is above it" on the proofless grounds that "there is nothing created above the Throne," in imitation of Ibn Ḥazm's identical claim.[44] In *al-Ḥāwī min Fatāwā* (1:105) he calls the *Ṭaḥāwiyya* "the best *ʻaqīda* book written according to the school of the *khalaf*!"

43- He claimed in *al-Ḥāwī min Fatāwā al-Albānī* (1:28) that "Muslims may fall into verbal disbelief *(al-kufr al-lafẓī)*, and most Muslims today are, in the same sense, disbelievers *(kuffār)."* He also said the vast masses *(jamāhīr)* of Sunna-affiliated Muslims today follow

(7:417=6:36), and Ibn al-Jawzī in *al-ʻIlal al-Mutanāhiya* (2:758-759 §1264) who conceded its meaning was true. However, because it is unanimously considered authentic by the jurists, it is considered *ṣaḥīḥ* as a ḥadīth as indicated by al-Khaṭīb, Abū Bakr al-Rāzī in *Aḥkām al-Qur'ān* (3:179), Ibn al-ʻArabī in *ʻĀriḍat al-Aḥwadhī*, Ibn Kathīr in his *Tafsīr* (1:4), Ibn al-Qayyim in *ʻIlām al-Muwaqqiʻīn* (1:202-203), Ibn Ḥajar in *Talkhīṣ al-Ḥabīr* (4:182-183 §2076), al-Tahānawī in *Muqaddima Iʻlā' al-Sunan* (2/2:57-58), al-Arna'ūṭ in al-Ṭaḥāwī's *Sharḥ Mushkil al-Āthār* (9:213-214 §3584), al-Zayn in *Musnad Aḥmad* (16:164 §21906), the author of *Nibrās al-ʻUqūl* (1:82-83) as cited in *Ḥujjiyyat al-Sunna* (p. 287 n. 6), and Shaykh ʻAbd al-Fattāḥ Abū Ghudda in his edition of al-Lacknawī's *al-Ajwibat al-Fāḍila* (p. 228-238). [Al-Arna'ūṭ cites other ḥadīths of similar type, such as "No harm should be done nor reciprocated" *(lā ḍ arar wa-lā ḍirār)*. Other similarly weak-chained ḥadīths that are accepted by scholars as authentic: "Seawater is pure and purifying" and "The killer's extended family is responsible for the indemnity." Concerning these, Ibn al-Qayyim said: "Even if these ḥadīths are not firmly authenticated in their chains of transmission *(ghayr thābit)*, since virtually all scholars have related them, the ḥadīths' authenticity, which they accept, eliminates their need to verify the channels of transmission." (Cf. *Reliance of the Traveller* p. 954-957.)] See also al-Ghumārī's *al-Ibtihāj* (p. 210-211, 244). Al-Kawtharī in his *Maqālāt* (p. 155) said: "The jurists of the *Tābiʻīn* and their successors received this ḥadīth with approval and put its principle into practice generation after generation." On Muʻādh ﷺ see the excellent biographical notice by Abū Ghudda in his marginalia on al-Qarāfī's *al-Iḥkām* (p. 47-50).

[44] Al-Albānī, *al-ʻAqīda al-Ṭaḥāwiyya Sharḥ wa-Taʻlīq* (p. 46, 56).

the belief of determinism *(al-jabriyya)* for the most part (Ibid.1:28). No wonder he was in turn accused of being a *Murji'* by Safar al-Ḥawālī, Muḥammad Quṭb, and Fāliḥ al-Ḥarbī, while other "Salafis" declared al-Albānī a *Jahmī*.

44- At the same time, basing himself on the verse {*Whoso disbelieves in Allah after his belief, excluding him who is forced thereto and whose heart is still content with Faith, but only whoso finds ease in disbelief: On them is wrath from Allah*} (16:106) and the saying of Ibn 'Abbās that "Disbelief is of two types" *(al-kufru kufrān)*, Albānī is on record as stating that there is neither disbelief nor apostasy for any acts and statements which are not accompanied by the heart's conviction.[45]

The above position is the explicit belief of the Mu'tazili sect of the Bahāshima or "followers of Abū Hishām." The great defender of the Sunna, Ibn al-Wazīr al-Ṣan'ānī al-Ḥasanī (d. 840) said: "The Bahāshima and other opponents [of *Ahl al-Sunna*] most strangely do not have a hand in declaring apostate the Christians who say {*Allāh is the third of three*} although the Qur'ān explicitly states their disbelief except, the Bahāshima say, if they also hold it to be true when they say it. They counter this explicit verse with another verse, {*but only whoso finds ease in disbelief*}. Accordingly, to them, no deeds and no statements constitute disbelief except accompanied with conviction, even the killing of Prophets!"[46] He also said: "A vast number of the Ulema of Islām said that the Muslim does not commit disbelief if he happens on a rare occasion to say one of the statements which constitute disbelief except if he knows that what he said is kufr.... contrary to the position of the Bahāshima that one does not commit disbelief even if he knows it is *kufr*, until he actually believes it."[47]

[45] In 'Abd al-Mun'im Muṣṭafā Ḥalīma's *al-Intiṣār li-Ahl al-Tawhīd wal-Radd 'alā man Jādala 'an al-Ṭawāghīt: Mulāḥaẓāt wa-Rudūd 'alā Sharīṭ al-Kufru Kufrān lil-Shaykh Muḥammad Nāṣir al-Albānī* (Beirut: Dār al-Bayāriq, 1996) p. 114-116.

[46] Ibn al-Wazīr, *Īthār al-Ḥaqq 'alā al-Khalq* (p. 379).

[47] Ibn al-Wazīr, *Īthār al-Ḥaqq 'alā al-Khalq* (p. 394).

The Sunni, Ẓāhirī, and Shī'ī view is that the verse 16:106 applies only to those who are being coerced, not those who speak or act voluntarily, and Ibn 'Abbās's remark about the minor *kufr* applied to the Khārijites, hence the massive majority of the Ulema considered the latter to be astray and not apostates. Albānī ignores these specific conditions and annuls the possibility of there being statements (such as insulting Allāh Most High or the Prophet ﷺ) or deeds (such as prostrating to an idol or killing a Prophet) which, if voluntarily and knowingly pronounced or enacted, constitute apostasy and disbelief by Consensus, regardless of intention. Albānī's innovation here also resembles free-thought and the practice of most contemporary Christians, who shirk every obligation, pronounce every blasphemy, and commit every enormity then say: "As long as our hearts are pure we shall go to Paradise." Shaykh al-Islām al-Taqī al-Subkī said: "*Takfīr* is a legal ruling whose cause is either the denial of Divine Lordship, Divine Oneness, or Messengership on the one hand, or, on the other, a statement or a deed which the Lawgiver has ordained as constituting *kufr*, even if it is not a denial."[48]

45- Albānī in his *Fatāwā* (p. 318) declares it impermissible to say in the *Talbiya* other than what the Prophet ﷺ said, namely, *"Labbayka Allāhumma labbayk, labbayka lā sharīka laka labbayk, inna al-ḥamda wal-niʿmata laka wal-mulk, lā sharīka lak,"* and he rejects as impermissible to say what our liegelord 'Umar added: *"Labbayka Allāhumma labbayk, labbayka wa-saʿdayk, wal-khayru fī yadayk, labbayka wal-raghbā'u ilayka wal-ʿamal"* although none of the Ulema prohibited the latter formula before him since it is among the excellent innovations in Islām and the Prophet ﷺ himself commanded us to follow the Sunna of the Rightly-Guided Caliphs.

Al-Qurṭubī said: "One of the knowers of Allāh said: A certain group that has not yet come up in our time but shall show up at the end of

[48] Al-Subkī, *Fatāwā* (2:585) cf. also his words about the person who prostrates to an idol cited in *Fatḥ al-Bārī* (12:300).

time, will curse the scholars and insult the jurists."[49] Imām Aḥmad Mashhūr al-Ḥaddād said about al-Albānī: "He shall die following the Jewish religion,"[50] years before Albānī gave his notorious fatwā for Muslims to exit Palestine.

5: ḤAMMĀD AL-ANṢĀRĪ

"The defunct Shaykh of the anthropomorphists in Madīna and a venal mercenary from Mali" according to Sayyid Yūsuf al-Rifā'ī, Ḥammād al-Ansārī he studied under Muḥammad Ḥāmid al-Fiqqī (who contributed Wahhābī annotations to *Ṭabaqāt al-Ḥanabila* and its *Dhayl*), Muḥammad Amīn al-Shinqīṭī, and 'Abd Allāh ibn Ḥasan Āl al-Shaykh in Makka then went to Riyadh for a period he called "my golden days" from which he returned to teach at the university of Madīna's faculty of Da'wa, where he was heard calling the Four Schools *"al-ṭawāghīt al-arba'a,"* Ibn Fūrak "a Mu'tazilī," and *qiyās* "carrion which one eats only in case of necessity" with the blessings of the authorities, although he also declared, "It is impossible to understand the Qur'ān and the Sunna except from the *Madhāhib*." At his hands studied 'Abd Allāh ibn Jibrīn, Bakr Abū Zayd, Rabī' ibn Hādī al-Madkhalī (whose thesis he sponsored, demanding the destruction of the Green Dome in Madīna), 'Alī al-Fuqayhī, Ṣāliḥ al-Suḥaymī, and their like.

A rearguard Najdī slavishly loyal to the Saudi oligarchy, he trumpeted Saudi Arabia as the only truly Islamic country to his death, excoriating "reformists" and "revolutionaries" such as Sayyid Quṭb, of whom he said: "If he were alive he would be summoned to repent and renew his Islām or else be executed as an apostate," due to Quṭb's declaration that Islām "is formed *(taṣūghu)* from Christianity and Communism in a complete blend *(mazījan kāmilan)*." He also rightly warned his students against the Ikhwān al-Muslimīn (among whom

[49] Al-Qurṭubī, *Tafsīr* (7:191).

[50] As narrated to the author by Abū Bakr ibn Muḥsin al-'Aṭṭās, from Sayyid 'Umar al-Ḥaddād Sibṭ al-Ḥabīb Aḥmad, from Imām al-Ḥabīb Aḥmad Mashhūr al-Ḥaddād.

he counts every modernist would-be *mujtahid* "politico" such as Ḥasan al-Turābī, Yūsuf al-Qaraḍāwī, Muḥammad Ḥabash, and the Ḥizb al-Taḥrīr and its offshoots)[51] with the words: "Do not go near them, all of their knowledge is dubious," but among his own dubious statements are his declaration that "*Ṣalāt al-tasābīḥ* is false both in its chain and in its text" and the weakening of the ḥadīth "May Allāh brighten the face of him who hears my ḥadīth and conveys it as he heard it," which al-Suyūṭī in *Tadrīb al-Rāwī* said was mass-transmitted from about thirty Companions!

He authored a predictably disastrous book on Imām Abū al-Ḥasan al-Ash'arī and another book on jurisprudence where he gave vent to his views such as "the Ḥanafīs are angry at Abū Hurayra because most of what he narrates refutes them, may Allāh be praised" and calling the Ḥanafī Ulema "*'awāmm*" the way the Shī'īs call the Ulema of *Ahl al-Sunna* "*al-'Awāmm*", although he also declared: "The Ḥanafīs are peerless in the knowledge of *uṣūl al-fiqh* and delving in it." An enemy of this science, he meant this as an insult and elsewhere states that "only the Ash'arīs and the Mu'tazilīs worked on *Uṣūl al-Fiqh* but none of the Early Predecessors except for al-Shāfi'ī... and there are no reliable books in it because most of its authors used philosophy, except Ibn Ḥazm in *al-Iḥkām*, al-Shāfi'ī in the *Risāla*, and al-Shāṭibī in the *Muwāfaqāt*."

His son 'Abd al-Awwal al-Anṣārī authored a biography of his father entitled *al-Majmū' fī Tarjima Ḥammād al-Anṣārī* in which he quotes the preceding gems from him in addition to his acknowledging that Ibn Taymiyya made glaring mistakes in ḥadīth science in his book *Minhāj al-Sunna*. In the same book he says: "Sufism is formed of Judaism, Zoroastrianism, Dualism, and some Islamic principles, but only nominal Islam. The Sufis are the brethren of the colonizers and their worship is play."

Among his noises against the Ash'arīs and Māturīdīs are the following statements from the same source:

[51] All of the abovementioned indifferently permit handshaking between the sexes, some also kissing.

- "From the end of the Abbasid *dawla* until the recent past, Islamic states all followed the Ash'arī doctrine *or the Mu'tazilī doctrine*. This is why we believe that this Saudi state has propagated *the 'Salafī' doctrine, the doctrine of the pious Salaf*, after a hiatus." This statement encapsulates the present-day apogee of Muḥammad ibn 'Abd al-Wahhāb's program of blind anathema across time and space for the entire Muslim *Umma*.

- "Muḥammad Quṭb is an Ash'arī, and al-Nawawī is an Ash'arī, and Qāḍī 'Iyāḍ is an Ash'arī." By such a sequence he means to demean al-Nawawī and 'Iyāḍ through their inclusion in the same bag as someone he himself calls a "Quṭbī partisan" *(ḥizbī quṭbī)*, a category in which he includes his brother Sayyid, the Ikhwān al-Muslimīn and their "Awakening" *(ṣaḥwa)*, the Tablīghīs, and Abū al-Ḥasan al-Nadwī whom he describes as "The Tablīghīs' president in India, a fanatic Ḥanafī Naqshbandi, very eloquent and a good writer, hence people run after him, a big politico *(siyasiyyun kabīr)*." He also says: "I know Jamā'at al-Tablīgh well, they are Jishtī Māturīdī in doctrine and fanatic Ḥanafīs in *madhhab*."

- "When the Ash'arīs affirmed the Seven Attributes they did not do so because the latter were cited in the Qur'ān but only because reason does not contradict those Attributes. If it were because of the Qur'ān, they would have affirmed the rest of the Attributes"! With our knowledge of the unparalleled scholarly output of the Ash'arī School on the Divine Attributes (such as the textbooks of al-Qushayrī, al-Bayhaqī, al-Ghazzālī, al-Qurṭubī, Ibn al-Bāqillānī, and Ibn 'Asākir), the fact that someone can say such lies and still be considered learned is a sign of the times.

Ḥammād al-Anṣārī also declared that the Prophet ﷺ was not protected from committing small sins and that only the innovators explained the verse {*and ask forgiveness*} (40:55, 47:19) to mean: "Ask forgiveness for your Community." In reality, he himself is the innovator in

comparison with the major commentators who adduce the latter explanation such as al-Naḥḥās, Abū al-Layth al-Samarqandī, al-Qurṭubī, Ibn Kathīr, al-Nasafī, and Ibn ʻĀdil al-Ḥanbalī. Even in the sense that the verses are meant for the Prophet himself ﷺ, al-Baghawī, al-Rāzī, al-Biqāʻī, al-Ālūsī, and Ibn ʻĀdil in their *Tafsīr*s, Qāḍī ʻIyāḍ in the *Shifā*, and others explained that such forgiveness is not sought for something which qualifies as a sin (even small) but which alludes to the Prophet's progress from a lesser degree of knowledge to a higher one as well as his duty to impart to the *Umma* the *sunan* which apply in cases of error. Furthermore, Abū al-Layth al-Samarqandī in his *Tafsīr* and others said the verse was abrogated by the verse {*That Allāh may forgive you, of your sin, that which is past and that which is to come*} (48:2) and this sinlessness is among the characteristics of the Messenger of Allāh exclusive of any other Prophet or Messenger, upon him and them blessings and peace as stated by Ibn ʻAbd al-Salām in *Ghāyat al-Sūl* and in the books of *Khaṣā'iṣ*.

6: ʻABD AL-RAḤMĀN SAʻĪD DIMASHQIYYA

A Riyad funded Lebanese author of poor scholarship who published a few books, one apologizing for Ibn Taymiyya; another attacking Naqshbandi Ṣūfīs by culling, through cut-and-paste, the classic masterpieces of their Shuyūkh; another attacking Ashʻarīs by culling the anti-Ashʻarī passages of Ibn Ḥazm's infamous work *al-Fiṣal fīl-Milal wal-Niḥal*, for which Ibn Ḥazm became notorious for extremism and bad manners among the Scholars of Islām, Dimashqiyya also authored no less than five works against the deviant Lebanese sect of the Aḥbāsh, the most comprehensive being the last, entitled *Mawsūʻāt Ahl al-Sunna fī Naqd Uṣūl Firqat al-Aḥbāsh* (1997), totalling 1384 pages in two volmes, only to be bested by Saʻd al-Shahrānī's doctoral thesis at the University of Umm al-Qurā published in 2002 at Dār ʻĀlam al-Fawā'id in the same size, among others.

7: MUḤAMMAD KHALĪL HARRĀS

Characterized by one of his Azharī colleagues (our teacher Dr. Nūr al-Ḍīn ʻItr) as "a second-rate student disesteemed by his teachers and peers," Muḥammad Khalīl Harrās wrote a commentary on Ibn Taymiyya's *ʻAqīda Wāsiṭiyya* – distributed for free in the Arab world – in which he follows Ibn Taymiyya's imitator Ibn Abī al-ʻIzz and the latter's sources in positively asserting altitude *(ʻuluw)* and direction *(jiha)* to the Creator. In it Harrās said: "It is necessary for something being seen, to be in the direction of the seer" (p. 73) whereas Imām al-Ashʻarī said, "the vision of Allāh entails neither direction, nor place, nor form, nor face-to-face encounter, neither by impingement of rays nor by impression, all of which are impossible."[52] Harrās also said: "How can the 'hand' [of Allāh ﷻ] be interpreted to mean power when the text proves mentioning of palm, fingers, right and left, closing, opening, etc. which can happen only in the case of a real hand"! (p. 44).

Harrās brought out a reprint of Ibn Khuzayma's infamous *Kitāb al-Tawḥīd*, in which he gave proofs of ignorance compounded with stupidity as illustrated by his commenting upon Ibn Khuzayma's narration of the ḥadīth of the Prophet ﷺ: "I passed by Mūsā as he was praying in his grave": "This report is not authentically raised up to the Prophet ﷺ but was narrated *mawqūf*, and Anas narrated it from one the Companions once, which makes it a jumble-chained report *(muḍṭarib)*"![53] Aside from the utterly faulty *takhrīj* of this *ṣaḥīḥ* ḥadīth found in *Ṣaḥīḥ Muslim*, how could anyone possibly say of a report stating "I saw the Prophet Mūsā ﷺ" that it is a Companion-report? – unless that Companion is al-Khaḍir ﷺ!

Not surprisingly, Harrās is considered even by his admirer Albānī to "lack sufficient skill in this matter" – as stated by the latter in his introduction to Ibn ʻAbd al-Salām's *Bidāyat al-Sūl* – and was further lambasted for his countless errors in his edition of al-Suyūṭī's *Khaṣā'iṣ*

[52] In al-Shahrastānī, "Muslim Sects and Divisions" (p. 85).

[53] *Kitāb al-Tawḥīd li-Ibn Khuzayma* (p. 376).

al-Kubrā[54] by the Moroccan ḥadīth scholar ʻAbd Allāh al-Talīdī in the introduction to his *Tahdhīb al-Khaṣā'iṣ al-Kubrā*.

Harrās brought out a disparaging edition of al-Suyūṭī's classic on the "Immense Merits of the Prophet ﷺ" titled *al-Khaṣā'iṣ al-Kubrā*, where he accused al-Suyūṭī of including forgeries and flimsy Israelite stories as well as "showing fanaticism [for the Prophet ﷺ] that brings one out of Islām." Imagine al-Suyūṭī – Allāh have mercy on him – a major ḥadīth Master of undisputed science, asceticism, and piety who reached *mujtahid* and possibly *mujaddid* status, being called a fanatic apostate by a mediocre Azhar graduate derided even by his fellow "Salafīs" for his ignorance.

8: SALĪM AL-HILĀLĪ

The "Salafī" arch-plagiarist and book thief of our times, denounced by Shaykh Aḥmad ibn Manṣūr Āl Sabālik and in Aḥmad al-Kuwaitī's *al-Kashf al-Mithālī ʻan Sariqat Salīm al-Hilālī*, Salīm al-Hilālī plagiarized Nadhīr Ḥamdān's *al-Muwaṭṭa'āt* (1992) for his own *al-Muwaṭṭa' bi-Riwāyātihi al-Thamāniya*; he plagiarized Shaykh Yūsuf al-Marʻashlī's edition of Muḥammad ibn ʻAbd al-Hādī's *Muḥarrar fīl Ḥadīth* for his own edition; he plagiarized al-Albānī's edition of *Riyāḍ al-Ṣāliḥīn* for his own *Bahjat al-Nāẓirīn*; he produced an article for the periodical *al-Aṣāla* culled word for word from Muḥammad Aḥmad al-Rāshid's book *al-Munṭalaq*. In 2005 he published Imām Taqī al-Dīn al-Subkī's book *al-Sāyf al-Maslūl ʻalā Man Sabba al-Rasūl* at Beirut's Dār Ibn Ḥazm, which he plagiarized from ʻIyād Ghawj's 2000 edition at Amman's Dar al-Fatḥ.

9: ʻABD AL-ʻAZĪZ IBN ʻABD ALLĀH IBN BĀZ

Ibn Bāz, ʻAbd al-ʻAzīz ibn ʻAbd Allāh. The late (d. 1999) nescient mufti of the Kingdom of Saudi Arabia, government scholar par excellence, and major innovator whose influence on spreading deviant beliefs is

[54] Cairo: Dār al-Kutub al-Ḥadītha, 1967 in three volumes.

incalculable. The present crippling of Islām and Muslims took place under his leadership and as a direct result of his policies as listed by Sayyid Yūsuf al-Rifā'ī in his *Naṣīḥa li-Ikhwāninā 'Ulamā' Najd* ("Advice to Our Brothers the Scholars of Najd"):

- Calling the Muslims "Pagans"
- Calling the Muslims "Apostates"
- Calling the Muslims "Deviants"
- Calling the Muslims "Innovators"
- Shutting the Mosque in Madīna at Night
- Imposing the Style of Najd in *Adhān*
- Monopolizing Teaching in Hijaz
- Obstructing and Scolding Women in Madīna
- Posting Hoodlums at the Noble Grave
- Blocking Women from Visiting Baqī'
- Police Interrogation Centers
- Razing of the Mosque of Abū Bakr ﷺ
- Interdiction of *Dalā'il al-Khayrāt*
- Forbidding Mawlid Gatherings
- Destruction of Our Historical Vestiges
- Falsifying Our Scholarly Heritage
- Libeling Ulema Who Disagree with Wahhābī Doctrine
- Replacing Khadīja's House with Latrines
- Outlawing *Naṣīḥa* to Rulers

As former overall president of the directorships of scholarly research, *iftā'*, *da'wa*, and *irshād*, Ibn Bāz is on record for issuing a fatwā declaring as unislamic the Palestinian people's uprising against the Jewish State of Israel, whereas he never condemned the practices, in his own country, of gambling, horse-racing, and usury. In the late sixties he declared any and all forms of cooperation with the *kuffār* prohibited and cast a judgment of apostasy on 'Abd al-Nāṣir for employing a civilian force of a few hundred Russian engineers to build the Aswan dam. In the early nineties he switched and made it *ḥalāl*

for *kufr* forces to come, under their flag and sovereignty, in hundred of thousands, to occupy Muslim lands and destroy Iraq, because of "necessity." There was also no problem for them to stay after the "necessity" was over.

When the Americans landed a man on the moon he issued a fatwa (Shaʻbān 1389/1969) which he then expanded into his infamous seventy-five page *al-Adillat al-Naqliyya wal-Ḥissiyya ʻalā Jarayān al-Shamsi wa-Sukūni al-Arḍ wa-Imkān al-Ṣuʻūd ilā al-Kawākib* ("The Transmitted and Sensory Proofs of the Rotation of the Sun, the Stillness of the Earth, and the Possibility of Going Up to the Planets")[55] published in 1391/1971 at the University of Madīna, in which he asserted that whoever says the earth turns has committed disbelief, gone astray, and must be summoned to repent or else be killed as an apostate disbeliever and his property be seized as spoils for the Muslim treasury.[56] A scandal ensued in which, Bin Bāz and others said, the writers and educators of the Egyptian Progressive Council *(al-Tajammuʻ al-Taqaddumī)*, certain Arab radio stations such as Ṣawt al-ʻArab, and publications such as the Kuwaiti periodical *al-Siyāsa*, spread the rumor that the Shaykh had declared apostate whoever affirmed space travel or the rotundity of the earth. In 1395/1975, Bin Bāz published a tamer and much shorter text under a similar title, *al-Adillat al-Naqliyya wal-Ḥissiyya ʻalā Imkān al-Ṣuʻūd ilā al-Kawākib* ("The Transmitted and Sensory Proofs of the Possibility of Going Up to the Planets") also at the University of Madīna – reproduced in full in Bin Baz's *Majmūʻ Fatāwā wa-Maqālāt wa-Rasā'il* (1:190-198) and on his website[57] – while the 1391 version

[55] In his autobiographical notice at the opening of vol. 1 of his 13-volume *Majmūʻ Fatāwā wa-Maqālāt wa-Rasū'il* (2nd ed.) Bin Bāz states, "Among the works I authored..." then he mentions twenty-one titles, the sixteenth being the above in full. The *Majmūʻ* is at http://www.almeshkat.net/books/open.php?cat=15&book=598 as of August 2007. Its first edition numbers 7 volumes in 5, its second edition 13 volumes, and its third edition (1421) 17 volumes, all at Riyadh's Mu'assasat al-Risala.

[56] See excerpts at http://www.arabtimes.com/writer/abas/doc5.html and http://www.rezgar.com/debat/show.art.asp?aid=19955 as of August, 2007.

[57] http://www.binbaz.org.sa/index.php?pg=mat&type=article&id=166 as of the same.

was removed from circulation. (Bin Bāz explicitly refers to "my three statements on the topic,"[58] namely, the 1389 fatwā, the 1391 bomb, and the 1395 bowdlerization.) Then, in a 1397/1977 letter reproduced in the *Majmū' Fatāwā wa-Maqālāt wa-Rasā'il* (9:157-160), Bin Bāz denied he ever made *takfīr* of whoever says Man landed on the moon, or says that the earth is round, or says that it turns around the sun. He specified he had originally said that landing on the moon was possible but ought to be verified, and that the had adduced from Ibn al-Qayyim a text which affirmed the earth's rotundity. He continued: "As for the movement of the earth, I denied it and exposed the proofs of its falsehood, but I never declared apostate one who upholds such a view. I only declared apostate one who says that the sun is still and does not move." In *Mushkilāt al-Jīl fī Ḍaw' al-Islām* (3rd ed. 1399, p. 224), Muḥammad al-Majdhūb quotes further protestations from Bin Bāz that he does not consider it apostasy to affirm the earth's movement around the sun or the sun's revolution on its axis but that he "only explicitly made *takfīr* of the one who says the sun stands still." The rumors resurfaced in the nineties.[59]

Like all the anthropomorphists of his School, Ibn Bāz added modifiers to the Divine Attributes, asserting, for example, that Allāh ﷻ "*istawā 'alā al-'arsh ḥaqqan*" – variously translated as "He established Himself over the Throne in person" or "actually" or "literally" – *ḥaqqan* being an innovated addition which violates the practice of the true *Salaf* consisting in asserting the Divine Attributes *bilā kayf* – without "how" – any modifier being by definition a modality. What is worse, of course, is that such an innovated addition is an avenue to anthropomorphism.

In his footnote to article 38 of Imām al-Ṭaḥāwī's *'Aqīda* ("He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created entities are"), he asserts, "Allāh is beyond limits that we know but has limits He

[58] *Majmū' Fatāwā wa-Maqālāt wa-Rasā'il* (9:159-160).

[59] "Muslim Edicts Take on New Force," *New York Times,* February 12, 1995 and Carl Sagan's 1996 *Demon-Haunted World : Science as a Candle in the Dark*.

knows."[60] This is, like *ḥaqqan*, a true innovation of misguidance and innovated phrase as stated by al-Dhahabī and others, utterly unsupported by the Qur'ān, the Sunna, and the Consensus, and violating the practice of the true *Salaf* who refrained from indulging in speculations of modality whenever they mentioned the Divine Attributes. (This footnote also appears in Ṣuhayb Ḥassān's translation in English, which also contains other major doctrinal errors.)

Ibn Bāz's Najdī friends commit the same innovation: ʿAbd Allāh al-Ḥāshidī in his edition of al-Bayhaqī's *al-Asmāʾ wal-Ṣifāt* – in rebuttal of al-Kawtharī's landmark edition – states: "As for us we affirm a form *(ṣūra)* for Allāh unlike forms,"[61] while al-Albānī in his *Sharḥ* approvingly quotes Muḥammad ibn Manīʿ's remonstration of Imām al-Ṭaḥāwī for this particular article and his pretense that the Imām, perhaps, did not write it in the first place: "The Imām and author was in no need at all for these invented, wrongly suggestive words, and if someone were to say that they are interpolated and not his own words, I would not think it improbable, so as to keep a good opinion of him"![62]

Ibn Bāz also suggests corporal limbs for Allāh ﷻ in his statement in *Taʿlīqāt Hāmma ʿalā mā Katabahu al-Shaykh Muḥammad ʿAlī al-Ṣābūnī fī Ṣifāt Allāh* ("Important Comments on What Shaykh al-Ṣābūnī Wrote Concerning the Divine Attributes") that "To declare Allāh transcendent beyond possessing body *(al-jism)*, pupils *(al-ḥadaqa)*, auditory meatus *(al-simākh)*, tongue *(al-lisān)*, and larynx *(al-ḥanjara)* is not the position of *Ahl al-Sunna* but rather that of the scholars of condemned *kalām* and their contrivance."[63]

By his phrase "the scholars of condemned *kalām*" he disparages al-Ismāʿīlī, Ibn Khafīf, Ibn ʿAbd al-Salām, Ibn al-Juwaynī, Ibn Ḥibbān,

[60] cf. http://meltingpot.fortunecity.com/seymour/153/books/shamel/tahaweah.htm note 3 as of August, 2007.

[61] Cf. "Allāh certainly has an image *(ṣoorah)*," a statement made by the former ICNA president Muzammil Ṣiddīqi in *Pakistan Link* (March 6, 1998).

[62] Muḥammad ibn Manīʿ as quoted by al-Albānī in the latter's commentary in *al-ʿAqīda al-Taḥāwiyya: Sharḥ wa-Taʿlīq*, 2nd ed. (ed. Zuhayr Shāwīsh, Beirut: al-Maktab al-Islāmī, 1993) p. 46.

[63] *Tanbīhāt Hāmma* (Kuwait: Jamʿiyya Iḥyāʾ al-Turāth al-Islāmī, p. 22).

Ibn ʻArabī, al-Ghazzālī, al-Rāzī, al-Qāḍī ʻIyāḍ, al-Māzarī, al-Nawawī, al-Pazdawī, al-Bayhaqī, al-Qurṭubī, al-Khaṭīb, Ibn al-Jawzī, Ibn Daqīq al-ʻĪd, Ibn Ḥajar al-ʻAsqalānī, Shāh Walī Allāh, the entire Ashʻarī and Māturīdī Schools and, lately, al-Ṣābūnī, all of whom asserted transcendence in similar terms. As Ibn Ḥajar stated in *Fatḥ al-Bārī*: "The elite of the *mutakallimūn* said: 'He knows not Allāh, who attributes to Him resemblance to His creation, or attributes a hand to Him, or a son."[64] Contrary to this the doctrine of the Literalists consists in attributing an actual hand to the Creator. Thus Ibn Bāz in his notes on *Fatḥ al-Bārī* charges al-Qāḍī ʻIyāḍ and Ibn Ḥajar with abandoning the way of *Ahl al-Sunna* for stating that the Hand of Allāh does not pertain to a bodily appendage.[65] This is similar to the pretext of Yaḥyā ibn ʻAmmār when he said to Ismāʻīl al-Harawī al-Anṣārī (both were anthropomorphists): "We expelled Ibn Ḥibbān from Sijistān for his lack of Religion: he used to say that Allāh is not limited!" The Ḥadīth Master al-ʻAlā'ī commented: "Wonder of wonders! By Allāh! Who is more deserving of being expelled and declared a Godless innovator?" while Ibn al-Subkī says: "Just look at the ignorance of this critic [Yaḥyā ibn ʻAmmār] of ḥadīth Scholars! I truly wonder who deserves blame more: the one who asserts limits for His Lord, or he who denies them?"[66]

Ibn Bāz's acolyte Muḥammad Zaynū mumbles a similar claim of corporeality in his book *Tanbīhāt Hāmma ʻalā Kitāb Ṣafwat al-Tafāsīr* ("Important Cautions Regarding [al-Ṣābūnī's three-volume Qur'ānic commentary] 'The Quintessence of Commentaries'"). Al-Ṣābūnī blasted both of them in his rebuttal, *Kashf al-Iftirā'āt fī Risālat Tanbihāt Ḥawla Ṣafwat al-Tafāsīr* ("Exposing the Lies of the Epistle 'Cautions'").

Ibn Bāz explicitly attributes a geographical direction to Allāh Most High and Exalted, and affirms that such was the belief of "the Companions and those who followed them in excellence – they assert

[64] Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 3:361 §1425).

[65] Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 3:361 n.; 1989 ed. 3:357 n.)

[66] Narrated in al-Dhahabī, *Tadhkirat al-Ḥuffāẓ* (3:921), *Siyar* (Risāla ed. 16:96), and *Mīzān* (6:99); Ibn al-Subkī, *Ṭabaqāt al-Shāfiʻiyya al-Kubrā* (3:132) and his standalone, edited *Qāʻida fīl-Jarḥ wal-Taʻdīl* (p. 31-33) [in *Ṭabaqāt al-Shāfiʻiyya al-Kubrā* (3:13)]; and Ibn Ḥajar, *Lisān* (5:113).

a direction for Allāh, and that is the direction of height, believing that the Exalted is above the Throne."[67]

In his tract translated into English as *Authentic Islamic Aqeedah and What Opposes It* (p. 16), Ibn Bāz calls those who visit the graves of saints "unbelievers" who commit what he calls *kufr al-rubūbiyya*. This fatwā compounds three innovations: (1) the dreadful sin of indiscriminately declaring millions of Muslims *kāfir* without the proofs and due process required by the purified *Sharīʿa*: (2) the blind, reckless, wholesale dismissal of the numerous orders of the Prophet ﷺ in the authentic Sunna to visit the graves for they are reminders of the hereafter; (3) the branding of Muslims with an innovated classification of disbelief he calls *kufr al-rubūbiyya*.

The weakness of Ibn Bāz's doctrinal positions can be inferred from the very title of one of his tracts purportedly designed to champion true doctrine: *Iqāmat al-Barāhin ʿalā Ḥukmi man Istaghātha bi-Ghayr Allāh* ("Establishing the Patent Proofs for the Judgment on Whoever Calls for Help Other than Allāh"). For the licitness of *istighātha* or calling for help of a creature qualified to help, is patently established in the Qur'ān and Sunna, as shown by [1] the verse {*And his countryman sought his help (istaghāthahu) against his enemy*} (28:15); [2] al-Bukhārī's narration that our mother Hajar, when she was running in search of water between Ṣafā and Marwa, heard a voice and said: "O you whose voice you have made me hear! If there is a *ghawth* (help/helper) with you (then help me)!" and an angel appeared at the spot of the spring of Zamzam; [3] al-Bukhārī's narration of the Prophet ﷺ from Ibn ʿUmar ﷺ already quoted: "Truly the sun shall draw so near on the Day of Resurrection that sweat shall reach to the mid-ear, whereupon they shall ask *(istaghāthū)* help from Ādam ﷺ, then from Mūsā ﷺ, then from Muḥammad ﷺ who will intercede." Furthermore, Ibn Bāz contradicts Muḥammad ibn Abd al-Wahhāb's words in *Majmūʿat al-Tawḥīd* (p. 232): "We do not deny nor reject the invocation of help from the creature [as distinct from the Creator]

[67] Notes on Ibn Ḥajar, *Fatḥ al-Bārī* (1989 ed. 3:37-38; 1959 ed. 3:32-33 §1094).

insofar as the created can help, as Allāh ﷻ said in the story of Mūsā ﷺ: {*And his countryman sought his help against his enemy*}."

An inveterate deprecator of the Prophet ﷺ and principal enemy of the Ṣūfīs, in one of his fatwas Ibn Bāz asserts, "Among other things, the Messenger of Allāh ﷺ, after his death, never appears in a vision to a wakeful person. He of the ignorant Ṣūfīs who claims that he sees, while vigilant, the vision of the Prophet ﷺ, or that that vision attends the *Mawlids* or the like, is guilty of the foulest error, and exceedingly deluded… the dead never rise out of their graves in this world save on the Day of Judgement."[68]

The above is a claim to know in their entirety: (a) the unseen, (b) the wherewithal of the Prophet ﷺ in *Barzakh*, and (c) the states of the servants of Allāh ﷻ; in addition to an impious reference to the Prophet ﷺ as "the dead"! The Prophet ﷺ, as stated by Shaykh Muḥammad ibn ʻAlawī in *Manhaj al-Salaf*, "is alive with a complete isthmus-life *(ḥayāt barzakhiyya)* which is greater and better and more perfect than worldly life – indeed, higher, dearer, sweeter, more perfect, and more beneficial than worldly life." It is also related from one of the great Ṣūfī shaykhs, Shaykh Abū al-Ḥasan al-Shādhilī – may Allāh have mercy upon him – whose eyesight was gone, whom the ḥadīth Master Ibn al-Mulaqqin included in his *Ṭabaqāt al-Awliyā*, and concerning whom Ibn Daqīq al-ʻĪd said: "I never saw anyone more knowledgeable of Allāh," that he said: "If I ceased to see the Prophet ﷺ for one moment, I would no longer consider myself a Muslim." His teacher Abū al-ʻAbbās al-Mursī said the same. The *Ghawth* ʻAbd al-ʻAzīz al-Dabbāgh said something similar, as reported from him by his student Aḥmad ibn al-Mubārak in *al-Ibrīz*. Assuredly, Ibn Bāz shall have to answer for his calumny of these Ṣūfīs among many others on the Day of Judgment, in addition to having issued legal judgments and spoken of the Prophet ﷺ without knowledge. As for attending Mawlid, "a vision" does not attend or do anything, but the spirits of the believers who passed away, together with the angels and the believing jinn, are certainly related to attend the gatherings of the pious all over the

[68] Cf. http://sunnah.org/msaec/articles/binbaz.htm as of August, 2007.

earth. Ibn Shāḥīn in *Dhikr al-Mawt,* Ibn al-Kharrāṭ in *al-ʻĀqiba*, Ibn al-Qayyim in *al-Rūḥ*, al-Qurṭubī in *al-Tadhkira*, Ibn Abī al-Dunyā in *al-Qubūr*, al-Suyūṭī in *Sharḥ al-Ṣudūr*, Ibn Rajab in *Ahwāl al-Qubūr*, and others relate from many of the Salaf – including Imām Mālik in *al-Muwaṭṭaʾ* – that the spirits of the believers in *Barzakh* are free to come and go anywhere they please. This is all the more possible for our Prophet ﷺ as we celebrate Mawlid specifically to remember him and invoke blessings upon him.

Ibn Bāz passed a fatwā that "It is not permissible to celebrate the birthday of the Prophet ﷺ, in fact, it must be stopped, as it is an innovation in the religion." His sole proof for this declaring an act illicit and an innovation in Islām is that it did not take place in the early centuries of Islām, whereas al-Shāfiʻī and the Imāms and scholars of the principles of jurisprudence defined innovation in the Religion as "that which was not practiced before and contravenes the Qur'ān and Sunna." It is noteworthy that the heads of the "Salafī" movement and those of their offshoots who propagate their views, through ignorance and/or duplicity, always omit this second, indispensable pre-condition in their definition of *bidʻa*. Furthermore, the majority of the scholars of *Ahl al-Sunna* – and Allāh knows best – concur either outloud or tacitly on the licit character of the celebration of the *Mawlid* provided the usual etiquette of Islām in public gatherings is kept. Lastly, the Ḥanbalī school in its entirety never declared forbidden the celebration of the *Mawlid* and even Ibn Taymiyya stated that one who celebrates it with sincere intentions will be rewarded![69]

Ibn Bāz revived the innovation and invalid fatwā of Ibn Taymiyya to the effect that it is forbidden to travel with the intention of visiting the Prophet ﷺ in his notes on Ibn Ḥajar's *Fatḥ al-Bārī*, book of *Fadl al-Salāt fī Makka wal-Madīna*, where Ibn Ḥajar comments on Ibn Taymiyya's prohibition of travel for *Ziyāra*: "Ibn Taymiyya said:

[69] Cf. http://www.sunnah.org/publication/salafi/mawlid_refute.htm (refutation of Ibn Bāz's fatwā) and our *Sunna Notes* II, chapter entitled "Visitation of the Graves by Women." See also our monograph, *Mawlid*: *Celebrating the Birth of the Holy Prophet* ﷺ, at AQSA Publications.

'This kind of trip – traveling to visit the grave of the Prophet ﷺ is a disobedience, and *ṣalāt* must not be shortened during it.' This is one of the ugliest matters reported from Ibn Taymiyya." To which Ibn Bāz reacts in a footnote: "It is not ugly, and Ibn Taymiyya was right." Indeed, Ibn Ḥajar's teacher, Zayn al-Dīn al-'Irāqī, rightly called it in his *Ṭarḥ al-Tathrīb* (6:43) "a strange and ugly saying." Bin Baz also reduplicates word for word and without the least critical analysis or original understanding of the evidence the pretense of Ibn Taymiyya whereby "The ḥadīths that concern the desirability of visiting the grave of the Prophet ﷺ are all weak, indeed forged." By the grace of Allāh ﷻ this pseudo-bold and fashionable claim – among "Salafīs" – has been laid to its final rest by Shaykh Maḥmūd Mamdūḥ's superb documentation titled *Raf' al-Mināra fī Takhrīj Aḥādīth al-Tawassul wal-Ziyāra* ("Raising the Lighthouse: Documentation of the Narrations Pertaining to Using an Intermediary and Visitation").

Another grave deviation of Ibn Bāz in his remarks on *Fatḥ al-Bārī* is his characterizing the visit of the Companion Bilāl ibn al-Ḥārith ﷺ to the grave of the Prophet ﷺ and his *tawassul* for rain there as "aberrant" *(munkar)* and "an avenue to polytheism" *(wasīla ilā al-shirk)*"![70]

[70] Al-Bayhaqī and others narrate from Mālik al-Dār, 'Umar's treasurer, that the people suffered a drought during the successorship of 'Umar, whereupon a man came to the grave of the Prophet ﷺ and said: "Messenger of God, ask for rain for your Community, for verily they have but perished," after which the Prophet ﷺ appeared to him in a dream and told him: "Go to 'Umar and give him my greeting, then tell him that they will be watered. Tell him: You must be clever, you must be clever!" The man went and told 'Umar. The latter said: "O my Lord, I spare no effort except in what escapes my power!" Ibn Kathīr cites it thus from al-Bayhaqī in *al-Bidāya wal-Nihāya* (7:92) and says: *isnāduhu ṣaḥīḥ*; Ibn Abī Shayba cites it in his *Muṣannaf* with a sound chain as confirmed by Ibn Ḥajar who cites the ḥadīth in the 3rd chapter of the book of *Istisqā'* in *Fatḥ al-Bārī* (1989 ed. 2:629-630) and *al-Iṣāba* (3:484), identifying the man who visited and saw the Prophet ﷺ in his dream as the Companion Bilāl ibn al-Ḥārith. He counts this ḥadīth as one of the reasons for al-Bukhārī's naming of the chapter "The people's request to their leader for rain if they suffer drought." See Mamdūḥ's *Raf' al-Mināra* (p. 37, 262-278) for extensive documentation establishing this report as sound *(ṣaḥīḥ)*.

One of Ibn Bāz's innovations in *uṣūl* is his public declaration – in the Saudi periodical *al-Majalla* – that he does not adhere to the Ḥanbalī *Madhhab* "but only to the Qur'ān and Sunna," whereas Ibn Taymiyya himself asserted in *Mukhtaṣar al-Fatāwā al-Miṣriyya* (Cairo, 1980, p.54) that the truth is not found, in the whole *Sharīʿa*, outside the four Schools. Nor have any two Sunni Ulema on the face of the earth agreed on the qualification of Ibn Bāz as an absolute *Mujtahid* capable of extracting his own proofs and School from the primary evidences of the Law. On the contrary, his *fiqh* is superficial compared to his subordinate Ibn ʿUthaymīn, his natural bent for *taqlīd* is evident, his blunders numerous, and his innovations countless.

Among the other innovations of Ibn Bāz in doctrine, he tried to rectify whatever did not please him in *Fatḥ al-Bārī* by the Imām and ḥadīth Master Ibn Ḥajar al-ʿAsqalānī with interspersed remarks that do not qualify as commentary but as an attempt to substitute Ibn Ḥajar's Ashʿarī Sunni doctrine with anthropomorphism as the Islamic creed.[71]

Expurgation of the Motherbooks of Islām

Under the leadership of Bin Bāz, the "*Salafi*" trend of blatant tampering with the scholarly heritage of Islām continued, as shown by these contemporary and past examples:

– In the book of *al-Adhkār* by Imām al-Nawawī as published by Dār al-Hudā in al-Riyad in 1409/1989 and edited by ʿAbd al-Qādir al-Arna'ūṭ of Damascus, page 295, the chapter-title, "Section on Visiting the Grave of the Messenger ﷺ" was substituted with the title, "Section on Visiting the Mosque of the Messenger of Allāh ﷺ" together with the suppression of several lines from the beginning of the section and its end, and the suppression of al-ʿUtbī's famous story of intercession which

[71] Cf. section, "Dwarves on the Shoulders of Giants" in the *Encyclopedia of Islamic Doctrine* (1:174-177) = *Islamic Beliefs and Doctrine* (p. 204-208).

Imām al-Nawawī had mentioned in full.[72] When al-Arna'ūṭ was asked about it, he replied that the Ryadh agents were the ones who had changed and tampered with the text. A facsimile of his own hand-written statement to that effect was printed in full in Shaykh Maḥmūd Mamdūḥ's *Raf' al-Mināra* (p. 72-75).

– Suppression of al-Ṣāwī's (d. 1241/1825) words on modern-time Khārijīs in his supercommentary on *Tafsīr al-Jalālayn* titled *Ḥashiya 'alā Tafsīr al-Jalālayn* (v. 58:18-19), "namely, a sect in the Ḥijāz named *Wahhābīs*" from all new editions beginning from the Eighties.[73]

– Zuhayr al-Shāwīsh's suppression of the word "substitute-saints" *(al-abdāl)* from his al-Maktab al-Islāmī (3rd) edition of Ibn Taymiyya's *'Aqīda Wāsiṭiyya* in the passage that states: "The true adherents of Islām in its pristine purity are *Ahl al-Sunna wal-Jamā'a*. In their ranks are found the truthful Saints *(al-Ṣiddīqūn)*, the Martyrs, and the Righteous. Among them are the great men of guidance and illumination, of recorded integrity and celebrated virtue. And among them are the Substitute-saints *(al-Abdāl)* – the Imāms – concerning whose guidance and knowledge the Muslims are in full accord. These are the Victorious Group…"[74]

- Al-Shāwīsh also altered the words of Imām Tāj al-Dīn Ibn al-Subkī which he quoted in the eighth edition of Ibn Abī al-'Izz's *Sharḥ al-Ṭaḥāwiyya* (p. 5) by suppressing the word "Ash'arī" every time Ibn al-Subkī mentions it in his famous praise of the *Ṭaḥāwiyya* from *Mu'īd al-Ni'am wa-Mubīd al-Niqam*. The same Shāwīsh in his edition of Ibn Nāṣir al-Dīn's *al-Radd al-*

[72] See http://sunnah.org/msaec/articles/arnaut.htm.

[73] See http://www.masud.co.uk/ISLAM/nuh/masudq3.htm.

[74] Ibn Taymiyya, *al-'Aqīda al-Wāsitiyya* (Salafiyya edition) p. 36 = *Majmū'at al-Rasā'il al-Kubrā* (3:159). On the ḥadīths of the *abdāl* see the documentation given by Shaykh Maḥmūd Mamdūḥ in his monograph on that topic, entitled *al-Iḥtifāl bi-Ḥadīth al-Abdāl*.

Wāfir falsely cites al-Sakhāwī's *al-Ḍawʾ al-Lāmiʿ* as saying of ʿAlāʾ al-Dīn al-Bukhārī, "he followed governors everywhere" whereas the *Ḍawʾ* (9:291) actually says "whenever any of the personalities of the Dawla was present in his gathering he would go to lengths in admonishing them and be harsh in that, even sending messages to the sultan through them with harsher terms yet, insisting that he put an end to certain injustices."

– Suppression of the epistle on the Naqshbandi *Ṭarīqa* and another epistle on the Friends of Allāh *(al-awliyāʾ)*, Substitute-Saints *(al-abdāl)*, and the Righteous *(al-ṣāliḥīn)* from Ibn ʿĀbidīn's *Epistles*.[75]

– Removal of Abū Ḥayyān's denunciation of Ibn Taymiyya as an anthropomorphist from his two *Tafsīr*s. Ḥajjī Khalīfa said: "Ibn Taymiyya authored a book entitled *al-ʿArsh* in which he stated that Allāh sits on the *kursī* and leaves some space vacant for the Prophet ﷺ to sit next to him. Abū Ḥayyān al-Andalusī mentioned it in [his Qurʾānic commentary entitled] *al-Nahr* and said that he read it in Ibn Taymiyya's own handwriting."[76] This has been removed from the printed edition of both Abū Ḥayyān's commentaries *al-Baḥr al-Muḥīṭ* and *al-Nahr al-Mādd min al-Baḥr* [passage on *āyat al-Kursī*] by their Cairo publisher as the latter acknowledged it himself.[77]

– Interpolation of the phrase *bi-dhātihi* ("in person") into Shaykh ʿAbd al-Qādir al-Gīlānī's mention of Allāh ﷻ establishing Himself over the Throne as well as the *takfīr* of Imām Abū Ḥanīfa in his classic *al-Ghunya*. Al-Dhahabī quotes the latter as saying:

> He is established *(mustawin)* over the Throne which comprises all His dominion while His knowledge encompasses all things.

[75] Namely, the epistles titled *Sall al-Ḥusām al-Hindī bi-Nuṣrat Mawlāna Khālid al-Naqshbandī* and *Ijābat al-Ghawth bi-Bayān Ḥāl al-Abdāl wal-Ghawth* that can be found in the original edition of the *Rasāʾil* (2:264-284).

[76] Hajjī Khalīfa, *Kashf al-Ẓunūn* (2:1438).

[77] See al-Kawtharī's note in his commentary on Ibn al-Subkī's *al-Sayf al-Ṣaqīl* (p. 96-97) and al-Ghumārī's *Bidaʿ al-Tafāsīr* (p. 156).

> {*Unto Him the good word ascends, and the good deed raises it*} (35:10). It is impermissible to describe Him as being in every place. Rather, let one say that He is in the heaven, over the Throne *(fī al-samā' 'alā al-'arsh)* just as He said {*The Merciful established Himself over the Throne*} (20:5). This [verse] must be stated in absolute terms and without interpretation. As for His being over the Throne, it is mentioned in every book that was ever revealed to every Prophet that was ever sent, without specifying "how."[78]

This quotation shows that the words *bi-dhātihi* mentioned in certain editions of the same passage of *al-Ghunya* are interpolations – as is the inclusion of Imām Abū Ḥanīfa and his School among the innovators![79] – as indicated by al-Kawtharī in his marginalia on Shaykh al-Islām al-Subkī's *al-Sayf al-Ṣaqīl*. Al-Kawtharī called for a new, more thorough edition of the *Ghunya* than those currently in circulation and cited the Ulema who questioned its textual integrity and its reliability in ḥadīth narrations and doctrinal issues such as al-Haytamī in his *Fatāwā Ḥadīthiyya*, al-Yāfi'ī in *Nashr al-Maḥāsin*, and al-Najm al-Aṣfahānī. Imām al-Haytamī wrote:

> On the issue of the words interpolated and introduced *(madsūsa)* into Shaykh 'Abd al-Qādir's book *al-Ghunya* – Allāh sanctify his secret – by loathsome people *(mamqūtīn)*: Beware! lest you slip away and be misguided by those doubtful things that are present in the book *al-Ghunya* by the Imām of the knowers of Allāh, the spiritual pole of Islām and Muslims, the venerable Teacher, 'Abd al-Qādir al-Gīlānī, for they were interpolated by someone else – Allāh will punish him, and he is answerable to Allāh. Whatever be the case, the Shaykh himself is innocent from such a slander on his exalted person.

[78] In al-Dhahabī, *Mukhtaṣar al-'Uluw* (p. 283 §348).

[79] Cf. Ẓafar Aḥmad al-Tahānawī, *Abū Ḥanīfa wa-Aṣḥābuhu al-Muḥaddithūn* (p. 53) in his introduction to *I'lā' al-Sunan*.

> And how is it possible that he would circulate such a baseless, worthless position? He was a well-versed and erudite scholar of the Qur'ān, the Ḥadīth and both the Shāfiʻi *fiqh* and the Ḥanbalī. He was so conversant with both Schools and such an authority that he issued fatwā according to both! And these base things are attributed to one upon whom Allāh bestowed the treasures of unfathomable types of knowledge *(maʻārif)* and miracles – both the patently obvious and the subtle! …
>
> Moreover, he [Shaykh ʻAbd al-Qādir al-Gīlānī] was fully aware of al-Qushayrī's *Risāla* and so he must have agreed with what is reported in it from one of the Imāms of the Muslims in this respect, namely:
>
> "Abū ʻUthmān al-Maghribī said: 'I used to believe in the doctrine of the direction of Allāh ﷻ, but when I came to Baghdād this went away from my heart, whereupon I wrote to my companions in Makka that I had embraced Islām anew.' At that time everyone who followed him renounced their belief in the direction."[80]

– Interpolations among the same lines as well as the *takfīr* of Imām Abū Ḥanīfa in al-Ashʻarī's *al-Ibāna*.[81]

– Suppressions and additions along anthropomorphist lines in al-Nawawī's *Sharḥ Ṣaḥīḥ Muslim* from as early as Ibn al-Subkī's time. Ibn al-Subkī exposes the tamperers, in his *Ṭabaqāt al-Shāfiʻiyya al-Kubrā*, as a group who give themselves a licence to lie if it helps promote their doctrine: "The *Khaṭṭābiyya* are the *mujassima* of our time and they consider it licit to lie to those who contradict them in their doctrine… This is their belief, they consider themselves the only Muslims, and they consider

[80] Al-Haytamī, *Fatāwā Ḥadīthiyya* (p. 204). Cf. al-Qushayrī, *Risāla*, "Doctrine of the Ṣūfīs" §61.

[81] See our notes on the corrupt text of al-Ashʻarī's *al-Ibāna* published at Masʻūd Khān's site and in our *Ashʻarī School* (forthcoming).

themselves the *Ahl al-Sunna*! … To the point that some of the *mujassima* in our time have copied the text of Shaykh Muḥyī al-Dīn al-Nawawī's *Sharḥ Ṣaḥīḥ Muslim* and suppressed from his words all he said on the ḥadīths of the Divine Attributes. For al-Nawawī is Ash'arī in doctrine, and the copyist could not bear to copy the book in the state its writer put it. And I consider this one of the greatest sins for it is a corruption *(taḥrīf)* of the *Sharī'a*."[82]

– Anthropomorphist additions to Imām Mahmūd al-Alūsī's Qur'ān commentary *Rūḥ al-Ma'ānī* transmitted by his "Salafī" son Nu'mān as shown by a comparison with its autograph manuscript.[83]

"Improving" on the Motherbooks

Another type of tampering took place, consisting in re-editing classic manuals but adding unabashedly corrective comments in blissful ignorance of the fact that these manuals have long since been established as normative in the scholarly community of Islam. For example:

– Ibn Bāz's censorious snippets on Ibn Ḥajar's monumental *Fatḥ al-Bārī* as already mentioned.

– Mashhūr Salmān's book purporting to correct the doctrine of Imām al-Nawawī.[84]

– Khalīl Harrās' disparaging edition of al-Suyūṭī's classic on the Immense Merits of the Prophet ﷺ titled *al-Khaṣā'iṣ al-Kubrā*, where he accused him of including forgeries and flimsy Israelite

[82] Ibn al-Subkī, *Ṭabaqāt al-Shāfi'iyya al-Kubrā* (2:16-19).

[83] Cf. al-Kawtharī's words in his commentary on al-Subkī's *al-Radd 'alā al-Nūniyya* (p. 108) cited in Mamdūḥ's *Raf' al-Mināra* (p. 77).

[84] Cf. section "Dwarves on the Shoulders of Giants" in the *Encyclopedia of Islamic Doctrine* (1:174-177) = *Islamic Beliefs and Doctrine* (p. 204-208).

stories as well as "showing fanaticism [for the Prophet ﷺ] that brings one out of Islam."[85]

– Commissioning a team of unprincipled editors and translators at the "Darussalam" publishing house to produce a glossy 2-volume English edition of al-Nawawī's *Riyāḍ al-Ṣāliḥīn* – being distribued for free to Islamic schools around the world – whose main purpose if to propagate "Salafī" ideology to the innocent English-speaking Muslim students. This ideology is couched within a "commentary" inserted into the book chapters and authored by a "Hafiz Ṣalāḥuddīn Yūsuf of Pakistan", "revised and edited" by a "Maḥmūd Rida Murād" (1:7). Following are some examples of the aberrations contained in this work of systematic misguidance:

(a) Calling al-Albānī "the leading authority in the science of ḥadīth" (1:88). The fact is that al-Albānī has been called an innovator by respected Ulema from East and West, and no innovator can be a leading authority in the science of ḥadīth, as it is a science of the Sunna and not merely a technique.

(b) Declaring that "in case of breach of ablution, the wiping over the socks is sufficient, and there is no need for washing the feet" (1:31). This ruling invalidates one of the conditions of *wudū'* according to the Four Schools, which prohibit wiping over thin socks while the *Jumhūr* also prohibit wiping over non-waterproof footwear.[86] As for the ḥadīth of al-Mughīra ibn Shuʿba that the Prophet ﷺ one time wiped over his socks and sandals during *wuḍū'*, al-Bayhaqī declared it a "condemned narration" *ḥadīth munkar)* and said it was declared weak by Sufyān al-Thawrī, Ibn Mahdī, Aḥmad, Ibn Maʿīn, ʿAlī ibn al-Madīnī, and Muslim [also Abū Dāwūd], while al-Nawawī said:

[85] See section on Harrās.

[86] Cf. al-ʿAẓīmābādī, *ʿAwn al-Maʿbūd* (1:187).

"The ḥadīth Masters have agreed upon its weakness, therefore al-Tirmidhī's statement that it is *ḥasan ṣaḥīḥ* is not acceptable."[87]

(c) Declaring that "ours should not be the belief that the dead do hear and reply [to our greeting]" (1:515). The *Jumhūr* differs.

(d) Declaring that expressing the intention *(niyya)* verbally before *ṣalāt* "is a *Bid'ah* (innovation in religion) because no proof of it is found in *Sharī'ah*" (1:14). This is not only a wanton attack on the Shāfi'ī School but an ignorant violation of the criteria of calling something an innovation in the Religion.

(e) "Prohibition [of kissing] is only effective if the kissing of hands is also involved." (2:721). Note that Imām Sufyān al-Thawrī called the kissing of the hands of the Ulema a Sunna and that the majority of the scholars concur on its permissibility!

(f) Saying "unapproved ḥadīth" – an invented classification! – for the *ṣaḥīḥ* ḥadīth of the two Jews who kissed the Prophet's ﷺ hands and feet as narrated by al-Tirmidhī *(ṣaḥīḥ)* and others.

(g) The weakening of the fair ḥadīth whereby the Prophet ﷺ kissed Zayd ibn Ḥāritha as narrated by al-Tirmidhī *(ḥasan)*.

(h) Declaring "the ḥadīths about the kissing of hands are weak and deficient from the viewpoint of authenticity," an outright lie.

(i) Declaring after the ḥadīth stating: "I suffer like two men of you": "This Ḥadīth… throws light on the fact that the Prophet ﷺ was

[87] Al-Bayhaqī, *al-Sunan al-Kubrā* (1:284); al-Nawawī, *Khulāṣat al-Aḥkām* (1:129 §251-252); al-Khaṭṭābī, *Ma'ālim al-Sunan* (1:54). Al-Kawtharī in *al-Nukat al-Ṭarīfa* (p. 160-161) recommended the detailed discussion of Muḥammad Shams al-Ḥaqq 'Aẓīm Ābādī in *Ghāyat al-Maqṣūd fī Ḥall Sunan Abī Dāwūd* on this issue. See also al-Zayla'ī's *Naṣb al-Rāya* (1:188-189) and al-Ḥāzimī's *al-I'tibār* (p. 61). Some water was added to the mire of permissibility by al-Qāsimī in *al-Masḥ 'alā al-Jawrabayn* (re-edited by al-Maktab al-Islāmī) and the Sa'ūdī *mujtahid* Dabyān Dabyān's *Aḥkām al-Masḥ 'alā al-Ḥā'il*.

merely a human being." (2:737) This discourse is that of the disbelievers mentioned in many places of the Qur'ān: {*They said: You are but mortals like us*} (14:10), {*Shall we put faith in two mortals like ourselves?*} (23:47), {*They said: You are but mortals like unto us*} 36:15, {*Shall mere mortals guide us?*} (64:6). Moreover the ḥadīth is clear in that no ordinary man could endure the suffering endured by the Prophet ﷺ.

(j) Claiming: "We are uncertain that after saying a funeral prayer, the Prophet ﷺ and his Companions ever stood around the bier and supplicated for the dead body. It is an innovation and must be abolished"! (2:755) This is flatly contradicted by the sound narrations ordering the Companions to make *duʻā* for the deceased directly after burial. The commentator(s) go on to say: "It looks strange that believers should persist in reciting supplications in their own self-styled way after the funeral prayer, but desist from them during the funeral prayer to which they have relevance. It implies that prayer is not the object of their pursuit, otherwise they would have prayed in accordance with the Sunna. In fact, they cherish their self-fabricated line of action and seem determined to pursue it." Yet the commentator(s) a few pages later (2:760) state: "The Prophet ﷺ has instructed his followers that after a Muslim's burial, they should keep standing beside his grave for some time and pray for his firmness"!

(k) Omitting (2:760) to translate the words of Imām al-Shāfiʻī related by al-Nawawī in Chapter 161 ("Supplication for the Deceased after his Burial"): "It is desirable *(yustaḥabb)* that they recite something of the Qur'ān at the graveside, and if they recite the entire Qur'ān it would be fine." Omitting to translate these words which are in the original text of *Riyāḍ al-Ṣāliḥīn* is deceit and a grave betrayal of the trust *(amāna)* of the translation of one the motherbooks of knowledge in Islām.

(l) As if the above were not enough, the "commentary" goes on to state: "The reference made to Imām al-Shāfi'ī about the recitation of Qur'ān beside a Muslim's grave is in disagreement with the Prophet's ﷺ practice… the reference made to Imām al-Shāfi'ī seems to be of doubtful authenticity"! It is a lie that reciting Qur'ān at the grave "is disagreement with the Prophet's ﷺ advice." Moreover, al-Za'farānī said: "I asked al-Shāfi'ī about reciting Qur'ān at the graveside and he said: *lā ba'sa bihi* – There is no harm in it." This is narrated by Imām Aḥmad's student al-Khallāl (d. 311) in his book *al-Amr bil-Ma'rūf* (p. 123 §243). Similar fatwas are reported from al-Sha'bī, Aḥmad ibn Ḥanbal, Isḥāq ibn Rāhūyah, and others of the *Salaf* by no less than Ibn al-Qayyim and al-Shawkānī in their books – the putative authorities of the "Salafī" movement.[88]

(m) Stating (2:761): "Qur'ān reading meant to transmit reward to the dead man's soul is against the Prophet's ﷺ example. All such observances are of no use to the dead." This is the exact same position as the Mu'tazila on the issue, who went so far as to deny the benefit of the Prophet's ﷺ intercession. It should be noted that the manipulative editors/commentators of *Riyāḍ al-Ṣāliḥīn* deliberately omit any mention of the Companions' practice, as it is authentically recorded from Ibn 'Umar that he ordered that Qur'ān be read over his grave, which has the status of the Sunna of the Prophet ﷺ as this particular Companion was known to be the staunchest of people in his adherence to the Prophet's ﷺ example.

(n) Stating (2:761): "For further detail, one can refer to Shaykh al-Albānī's *Aḥkām al-Janā'iz*." This is the book in which this man lists among the innovations of misguidance the fact that the Prophet's ﷺ grave is inside his Mosque in Madīna and the fact that it has a dome built over it, and he asks for both of them to be removed.

[88] See the *Encyclopedia of Islamic Doctrine*, chapter on donating one's reward to the dead *(ihdā' al-thawāb)*.

(o) Stating (2:791-792): "If a woman has no husband or *Maḥram*, Ḥajj is not obligatory on her. Neither can she go for Ḥajj with a group of women, whether for Ḥajj or any other purposes.... Under no circumstances a woman may travel alone." This contradicts the fatwā of the majority of the Ulema as well as the principle that when there is scholarly disagreement over an issue, it becomes automatically impermissible to declare it prohibited.

(p) Rephrasing a ḥadīth (2:810-811) by omitting key words which invalidate their position. In chapter 184 of *Riyāḍ al-Ṣāliḥīn* titled "Desirability of Assembling for Qur'ān-Recitation," al-Nawawī cites the ḥadīth of Muslim whereby the Prophet ﷺ said: "No group of people assemble in one of the Houses of Allāh, all of them reciting [plural pronoun] the Book of Allāh *(yatlūna kitāb Allāh)* and studying It among themselves except Serenity *(al-sakīna)* shall descend upon them, etc." The editor/commentator(s) of *Riyāḍ al-Ṣāliḥīn* rephrased the ḥadīth thus: "Any group of people that assemble in one of the Houses of Allāh to study the Qur'ān, tranquillity will descend upon them, etc." omitting the key words: "all of them reciting the Book of Allāh." Then the same editor/commentator(s) had the gall to comment: "This Ḥadīth... does not tell us in any way that this group of people recite the Qur'ān all at once. This is *Bidʻah* for this was not the practice of the Messenger of Allāh ﷺ." This is tampering compounded with a shameless lie. This misinterpretation and false claim of *bidʻa* is, of course, directed at the Maghribī style of Qur'ānic recitation that relies heavily on collective *tilāwa* in order to strengthen memorization. Another hidden purpose behind their act is the desire to prevent the prevalent way of conveying the reward of reciting the entire Qur'ān to the deceased. Qur'ān is read in such style in gatherings of Sunni Muslims all over the Indian Subcontinent and elsewhere. The thirty parts of the Qur'ān are distributed to all those present who then read them within a brief

span of time and the merit or reward *(thawāb)* is then conveyed to the deceased. The Wahhābī movement and their offshoots vehemently oppose this as an innovation of misguidance. {*And the disbelievers said, Do not listen to this Qur'ān and engulf it in noise – perhaps you may be victorious this way*} (41:26).

(q) The statement (2:848) concerning the Prophet's ﷺ miracle of seeing behind his back: "It must be borne in mind that a miracle happens with the will of Allāh only. It is not at all in the power of the Prophet ﷺ. Had he been capable of working a miracle on his own, he would have shown it at his own pleasure. But no Prophet was ever capable of it, nor was the Prophet ﷺ an exception to this rule." In truth this speech comes directly from books such as Ismā'īl Dehlvi's *Taqwiyatul Īmān* concerning which Abū al-Ḥasan al-Thanvi said: "The words used by Ismā'īl Dehlvi are, of course, disrespectful and insolent. These words may never be used." (*Imdaad-ul-Fataawa* 4:115)

(r) The statement (2:861): "The right number of *rak'at*s in the *Tarāwīḥ* prayers is eight because the Prophet ﷺ never offered more than eight *rak'at*s… It is not in any case twenty *rak'at*s. Authentic Aḥādith prove this point abundantly." This is a transgressive innovation *(bid'a mufassiqa)* as it rejects the command of the Prophet ﷺ to "obey the Sunna of the Rightly-Guided Caliphs after me" and violates the passive Consensus *(ijmā' sukūtī)* of the Companions over twenty *rak'at*s in the times of 'Umar, 'Uthmān, and 'Alī may Allāh be pleased with them. Furthermore, it is in the *Ṣaḥīḥ* that the Prophet ﷺ did offer up to 12 *rak'ats* then *witr*.

(s) The statement (2:905): "Twenty *rak'at Tarāwīḥ* is not confirmed from any authentic ḥadīth, nor its ascription to 'Umar ﷺ is proved from any *muttasil* (connected) ḥadīth." This is a blatant lie, as the number of ḥadīth Masters who graded as *ṣaḥīḥ* the connected chains back to 'Umar ﷺ establishing twenty *rak'at Tarāwīḥ* are too numerous to count. They provided the basis

on which the Ulema concur in declaring that Consensus formed on the matter among the Companions as stated by al-Qārī, al-Zaylaʻī, al-Haytamī, Ibn al-Humām, Ibn Qudāma, and a number of other major jurists of the Four Schools.[89]

(t) The statement (2:1025): "In the present age Shaykh Nāṣir al-Dīn al-Albānī has done a very remarkable work in this field [ḥadīth]. He has separated the weak Aḥādīth found in the four famous volumes of Aḥādīth (Abū Dāwūd, al-Tirmidhī, al-Nasā'ī, and Ibn Mājah) from the authentic and prepared separate volumes of authentic and weak Aḥādīth. This work of Albānī has made it easy for the ordinary Ulema to identify the weak Aḥādīth. Only a man of Shaykh Albānī's caliber can do research on it *(sic)*. The ordinary Ulema and religious scholars of the Muslims are heavily indebted to him for this great work and they should keep it in view before mentioning any ḥadīth. They should mention only the authentic Aḥādīth and refrain from quoting the weak ones. It is wrong to ignore this work on the ground that Shaykh Albānī is not the last word on the subject. … As *Muḥaddithūn* have done a great service to the Muslim *Umma* by collecting and compiling the Aḥādīth, similarly in the style of *Muḥaddithūn*, and in keeping with the principles laid down by them, the research carried out to separate the authentic Aḥādīth from the weak is in fact an effort to complete their mission. In this age, Almighty Allāh has bestowed this honor on Shaykh Albānī." All this fawning will not hide the facts that al-Albānī has been exposed as the innovator of this age par excellence and that his splitting of the books of *Sunan* into *Ṣaḥīḥ al-Tirmidhī* and *Ḍaʻīf al-Tirmidhī* and so forth is an unprecedented attack on the Motherbooks of Islām for which, undoubtedly, he shall be brought to account on the Day of Judgment as he was rejected for it by the Ulema of the *Umma* from East to West.

[89] See http://sunnah.org/fiqh/taraweeh.htm and http://sunnah.org/fiqh/8or20.htm (articles by Dr. Sayf ad-Din Ahmed ibn Muḥammad on this issue) as of August, 2007.

(u) Another systematic mistranslation for Chapter-title 338 (2:1294) states: "Prohibition of placing the hands on the sides during *Salāt*" when the Arabic clearly states *al-khāṣira* which means "waist" or "hip" rather than "sides." The same mistranslation is then repeated in the body of the chapter, then a third time in the commentary. This mistranslation is part of the "Salafī" campaign against the Mālikī form of *sadl* consisting in letting the arms hang down by the sides during the standing part of *Salāt*. In some places of North Africa today, such as Marrakech, certain people are paid to declare *takfīr* and *taḍlīl*, in the name of the Sunna, of those who pray with their arms hanging by their sides although it is a Sunna, even if *qabḍ* has stronger proof-texts!

– Commissioning Muḥammad Muḥsin Khān and Muḥammad Taqī al-Dīn al-Hilālī[90] with English translations of the motherbooks of Islām such as the Qur'ān, al-Bukhārī's *Ṣaḥīḥ*, al-Zabīdī's *al-Tajrīd al-Ṣarīḥ*, al-Naysābūrī's *al-Lu'lu' wal-Marjān* etc. when Khān, a Pakistani with little knowledge of Arabic, was only trained as a chest doctor while the late Moroccan-born Hilālī had no more than a poor mastery of the English language.[91] Hence, their translations are clumsy, inelegant, filled with gaps and approximations, and further corrupted by deliberate manipulations of meaning along doctrinal lines as shown by the following example in their *Ṣaḥīḥ al-Bukhārī*, Volume 8, Book 76, Number 549: "Narrated Ibn 'Abbās: 'The

[90] The Moroccan-born "Salafī" Taqī al-Dīn al-Hilālī should not be confused with the plagiarist Salīm al-Hilālī who was denounced in the mid-nineties by his "Salafī" brethren, cf. *al-Kashf al-Mithālī 'an Sariqat Salīm al-Hilālī* by an Aḥmad al-Kuwaitī shortly before 'Alī Ḥasan 'Abd al-Ḥamīd al-Ḥalabī was also denounced by a Hassān 'Abd al-Mannān Maḥmūd al-Maqdisī in his *al-Kashf al-Jalī 'an Sariqat al-Ḥalabī 'Alī*. Both are also documented by a Muḥammad Ibrāhīm al-Shaybānī in his book, *Ḥayāt al-Albānī* (1:34-6). All of the above-named were disciples of al-Albānī.

[91] As revealed to the author by Dr. Muḥammad Muṣṭafā al-'Aẓamī and Shaykh Wahbī Sulaymān Ghāwjī who both knew Hilālī and Khan. Perhaps Hilālī's close friend Dr. Abū al-Ḥasan al-Nadwī should be credited for these translations instead of him.

Prophet ﷺ said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gibrīl, "Are these people my followers?' He said, 'No, but look towards the horizon.' I looked and saw a very large multitude of people. Gibrīl said. 'Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.' I asked, 'Why?' He said, 'For they used not to treat themselves with branding (cauterization) **nor with Ruqya (get oneself treated by the recitation of some Verses of the Qur'ān)** and not to see evil omen in things, and they used to put their trust (only) in their Lord." On hearing that, 'Ukāsha bin Miḥsan got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), "Invoke Allāh to make me one of them." The Prophet ﷺ said, 'Ukāsha has preceded you."'"

As demonstrated in the text of the *Encyclopedia of Islamic Doctrine* (6:137-149) on *ta'wīz*, there is a forbidden Jāhilī, pagan *ruqya*, and there is a permitted Sunnī *ruqya*. The former is made with other than what is allowed in the Religion, such as amulets, talismans, spells, incantations, charms, magic and the like. This is what the Prophet ﷺ meant in the above ḥadīth, as patently emphasized by its being sandwiched between cauterization *(kayy)* and ill divination *(taṭayyur)*, both of which he ﷺ expressly forbade. But the translator Khān, in his parenthetical gloss, mischaracterized this rejected kind of *ruqya* as the Sunna *ruqya* consisting in using some verses of the Qur'ān or permitted *du'ā* for treatment! Thus he suggests,

in his manipulation, exactly the reverse of what the Prophet ﷺ said and practiced, and the reverse of what the Companions said and practiced both in the time of the Prophet ﷺ and after his time. One well-known probative example of the Sunna *ruqya* is the use of the *Fātiḥa* by one of the Companions to heal a scorpion-bite – and the Prophet ﷺ approved of it – as narrated by al-Bukhārī elsewhere in his *Ṣaḥīḥ*.[92]

The 1999 translation of Imām al-Nawawī's *Riyāḍ al Ṣāliḥīn* published by Darussalam publications out of Riyadh makes a similar interpolation distorting the meaning of the words of the Prophet ﷺ: "They are those who do not make *Ruqyah* (blowing over themselves after reciting the Qur'ān or some prayers and supplications the Prophet ﷺ used to say)."[93] Observe their equating something the Prophet ﷺ used to do with an act that those who enter Paradise do not do, although the commentator(s) agree to the desirability of *ruqya* elsewhere in the same book (2:730-731).

– There are other manipulations of meaning along anthropomorphist lines in Khān-Hilālī's discrepant translations of the mean-

[92] The correct translation of the above ḥadīth is: The Prophet ﷺ said: The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, another Prophet passing by with only a small group of people, another Prophet passing by with only ten, another Prophet passing by with only five, and another Prophet passing by alone. And then I looked and saw a large multitude of people *(sawād 'aẓīm)*, so I asked Gibrīl: "Are these people my followers?" He said: "No, but look towards the horizon." I looked and saw a very large multitude of people. Gibrīl said: "Those are your followers, and there are seventy thousand of them in front of them who will neither have any reckoning of their accounts nor will receive any punishment." I asked: "Why?" He said: "They used not to treat themselves with cauterization nor amulets, nor to see auguries and omens in birds, and they relied solely upon their Lord." On hearing this, 'Ukkāsha ibn Miḥṣan stood up and said to the Prophet ﷺ: "Invoke Allāh to make me one of them." The Prophet ﷺ said: "O Allāh, make him one of them." Then another man stood up and said to the Prophet: "Invoke Allāh to make me one of them." The Prophet ﷺ said: 'Ukkāsha has preceded you with this request."

[93] *Riyād-us-Sāliheen*, vol. 1, translated by Muḥammad Amin ibn Razduq with a commentary by Hafiz Yūsuf (p. 94)

ings of the Qur'ān into English. An example of this confusion is in the footnote to the verse of the Throne (2:255) for the word *kursiyyuhu*, translated as "His Throne": "Throne: seat."[94] In a later edition by the same M.M. Khān and his friend M. Taqī al-Dīn al-Hilālī, the word is left untranslated, giving "His *Kursī*," with a footnote stating:

"*Kursī*: literally a footstool or chair, and sometimes wrongly translated as Throne[!]. Ibn Taimiyah said: a) To believe in the *Kursī*. b) To believe in the *ʿArsh* (Throne) [*sic*]. It is narrated from Muḥammad bin ʿAbdullāh and from other religious scholars that the *Kursī* is in front of the *ʿArsh* (Throne) and it is at the level of the Feet. (*Fatāwā Ibn Taimiyah*, Vol. 5, Pages 54, 55)."[95]

None of the above explanations is authentically related from the Prophet ﷺ, least of all the astonishing mention of "the Feet."[96] And who are "Muḥammad bin ʿAbdullāh" and the "other religious scholars"?[97] Nor is the call for imitating what "Ibn Taymiyya said to believe" other than a bankrupt innovation. Nor is the translation of *kursī* as "Throne" wrong when called for in certain cases, as in the narration: "On the Day of Resurrection your Prophet shall be brought and shall be made

[94] Footnote §298 in *The Holy Qur-an: English Translation of the Meanings and Commentary*, Revised and Edited by The Presidency of Islamic Researches, Ifta, Call and Guidance (Madinah: King Fahd Holy Qur-an Printing Complex, 1410 [1990]).

[95] *The Noble Qur'ān: English Translation of the Meanings and Commentary* by Muḥammad Taqī al-Dīn al-Hilālī and Muḥammad Muhsin Khān, Revised and Edited by The Presidency of Islamic Researches, Ifta, Call and Guidance (Madinah: King Fahd Complex for the Printing of the Holy Qur'ān, 1417 [1997] (p. 57 n. 1).

[96] See al-Bayhaqī, *al-Asmā'* (Ḥāshidī ed. 2:196 §758), Ibn al-Jawzī, *al-ʿIlal* (1:22), al-Dhahabī, *Mīzān* (2:265), Ibn Kathīr, *Tafsīr* (1:317), Ibn Ḥajar, *Tahdhīb* (4:274), and al-Aḥdab, *Zawā'id* (7:37-39 §1383).

[97] Abū Dāwūd al-Sijistānī related that al-Bukhārī's Shaykh Muḥammad ibn ʿAbd Allāh ibn al-Muthannā "completely lost his memory" in his old age. Even without this important caveat, a *maqṭūʿ* report from one of the *Atbāʿ* forms no evidence in the Religion, least of all in a matter pertaining to the Divine Attributes!

to sit in front of Allāh the Almighty, on His *kursī*."[98] Some of the *Salaf*, among them al-Ḥasan al-Baṣrī, even explicitly said that the *kursī* is the *'arsh*.[99] Further, it is authentically related from Ibn 'Abbās that he said: "His *kursī* is His knowledge *(kursiyyuhu 'ilmuhu)*,"[100] and this is the explanation preferred by the Imāms of the *Salaf* such as al-Thawrī, al-Bukhārī, al-Ṭabarī, al-Bayhaqī, and others while Imām al-Qushayrī states in his commentary on the verse of the Throne: "He is addressing them according to the capacity of their minds. Otherwise, what part can the created universes possibly have before His Attributes? Exalted and glorified is His Might from deriving any gain from a throne or a seat, or from beautifying Itself with a jinn or a human being."[101]

– Other examples of Khān-Hilālī's faulty translations: [1] "Then he rose over *(Istawā)* towards the heaven" (p. 643) for {*thummastawā 'ilā al-samā'i wahiya dukhān*} (41:11) as compared to Pickthall's "Then turned He to the heaven when it was smoke," Palmer's "Then He made for the heaven and it was but smoke," and Yūsuf 'Alī's over-figurative "Moreover He comprehended

[98] Narrated *mawqūf* from 'Abd Allāh ibn Salām by Ibn Abī 'Āṣim in *al-Sunna* (p. 351 §786) and al-Ṭabarī in his *Tafsīr* (8:100).

[99] Narrated by al-Ṭabarī, *Tafsīr* (3:10).

[100] Narrated *marfū'* from the Prophet ﷺ by Sufyān al-Thawrī with a sound chain according to Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 8:199) and al-Ṭabarānī in *al-Sunna*; and *mawqūf* from Ibn 'Abbās by al-Ṭabarī with three sound chains in his *Tafsīr* (3:9-11), al-Māwardī in his *Tafsīr* (1:908), al-Suyūṭī in *al-Durr al-Manthūr* (1:327), al-Shawkānī in *Fatḥ al-Qadīr* (1:245), and others. Al-Ṭabarī chooses it as the most correct explanation: "The external wording of the Qur'ān indicates the correctness of the report from Ibn 'Abbās that it [the *kursī*] is His *'ilm*… and the original sense of *al-kursī* is *al-'ilm*." Also narrated in "suspended" form *(mu'allaq)* by al-Bukhārī in his *Ṣaḥīḥ* from Sa'īd ibn Jubayr (Book of *Tafsīr*, chapter on the saying of Allāh ﷻ: {*And if you go in fear, then (pray) standing or on horseback*} (2:239). Its chains are documented by Ibn Ḥajar in *Taghlīq al-Ta'līq* (2/4:185-186) where he shows that Sufyān al-Thawrī, 'Abd al-Raḥmān ibn Mahdī, and Wakī' narrated it *marfū'* from the Prophet ﷺ, although in the *Fatḥ* he declares the *mawqūf* version from Ibn 'Abbās more likely.

[101] Al-Qushayrī, *Laṭā'if al-Ishārāt* (1:209).

in His design the sky, and it had been (as) smoke"; [2] "and then He rose over *(Istawā)* the Throne (really in a manner that suits His Majesty)" (p. 208) for {*thumma-stawā ʻalā al-ʻarsh*} (7:54) as compared to Pickthall's "then mounted He the Throne," Palmer's "then He made for the Throne," and ʻAlī's typical "then He established Himself on the Throne (of authority)"; [3] "Do you feel secure that He, Who is over the heaven (Allāh)" (p. 772) for {*a'amintum man fis-samā'*} (67:16-17) as compared to Pickthall's literal "Have you taken security from Him Who is in the heaven," Palmer's "Are you sure that He who is in the heaven," and ʻAlī's "Do you feel secure that He Who is in Heaven"; etc.

– The translation of the verse {*fa'idhā qaḍaytum manāsikakum fadhkurū-l-Lāha kadhikrikum ābā'akum aw ashadda dhikrā*} (2:200) states: "So when you have accomplished your *Manaasik*, remember Allāh as you remember your forefathers or with a far more rememberance" (p. 43)! as compared to Pickthall's "And when you have completed your devotions, then remember Allāh as you remember your fathers or with a more lively remembrance," Palmer's "And when you have performed your rites, remember God as you remember your fathers, or with a keener memory still," Yūsuf ʻAlī's "So when you have accomplished your holy rites, celebrate the praises of Allāh, as you used to celebrate the praises of your fathers – yea, with far more heart and soul"; etc. Did Ibn Bāz, "The Presidency of Islamic Researches, Ifta, Call and Guidance," and the "King Fahd Complex for the Printing of the Holy Qur'ān" all think so cheaply of the Book of Allāh and so dearly of their own agenda that the basic grammar and syntax of the translation of its meanings into the most heavily spoken language on earth did not deserve to be double-checked by a competent English proofreader before being printed on the best bible paper, sewn-bound, and distributed freely at huge cost?

Reprints and/or Translations of Discredited and Condemned Books

Under Bin Bāz, through the power of flashy publishing, worldwide distribution, and unlimited financing, "Salafi" and Wahhābī books previously condemned by *Ahl al-Sunna* as anthropomorphist and heretical were recirculated and/or translated. Among those books:

(1) Muḥammad ibn 'Abd al-Wahhāb's "inelegant book… containing the acceptable and the inacceptable" – according to al-Shawkānī's student Ṣiddīq Ḥasan Khān al-Qinnawjī[102] – *Kitāb al-Tawḥīd*, which has been raised, through the power of free distribution and "dumping" on the book market, to the misperceived status of classic when it is replete with strange statements and doctrinal errors such as the following:

– Calling the Ash'arīs "Nullifiers of the Divine Attributes" *(mu'aṭṭila)* [chapters 2, 16]

– Declaring the Lesser *shirk* an integral part of the Greater. [7]

– Deprecating the understanding of "the elite of people today" for *tawḥīd*. [15]

– Stating that Abū Jahl knows *lā ilāha illā Allāh* better than the Muslim Ulema. [18]

– Attributing the beginning of *shirk* on earth to the act of the people of knowledge and religion, caused by their love for saints. [19]

– Misinterpreting the ḥadīth "do not make my grave an idol" to mean: do not pray even near it whereas the agreed-upon meaning is: Do not pray towards or on top of it. [20]

– Omitting the phrase "and that I am the Messenger of Allāh" in

[102] In his *Abjad al-'Ulūm* (3:198-199).

quoting the ḥadīth: "When the Messenger of Allāh ﷺ sent Muʿādh ؓ to Yemen, he said: 'You will come upon the People of the Book, so call them first to testify that there is no God but Allāh" – although this phrase is narrated by the totality of the ḥadīth Masters except for one (al-Bayhaqī). [5]

– Misrepresenting a very *gharīb* narration as being narrated from the Prophet ﷺ by Ṭāriq ibn Shihāb whereas it is a *mawqūf* report of the words of Salmān al-Fārisī narrated by Ṭāriq. [10] This blunder is due to the fact that Ibn ʿAbd al-Wahhāb imitated the erroneous claim to that effect made by Ibn al-Qayyim in *al-Jawāb al-Kāfī* (p. 21) without checking the sources where this report is found such as Imām Aḥmad's *al-Zuhd*, Abū Nuʿaym's *Ḥilya*, and al-Khaṭīb's *Kifāya*. Worse, Ibn ʿAbd al-Wahhāb references the report to "Aḥmad" *(rawāhu Aḥmad)*, which means the *Musnad* of Imām Aḥmad ibn Hanbal in ḥadīth terminology; however, the report is not found in the *Musnad*. It is true that the chain of the report comes through Aḥmad, but to reference the report to him is deception.

– Citing another weak narration that "a Companion" said: "Let us all go seek the help of the Messenger of Allāh ﷺ *(qūmū binā nastaghīthu birasūlillah)* against this hypocrite [ʿAbd Allāh ibn Ubay ibn Salūl who challenged Abū Bakr to ask the Prophet ﷺ for a major miracle]," whereupon the Prophet ﷺ said: "*Innahu lā yustaghāthu bī innamā yustaghāthu billāh":* "Help is not sought with me, it is sought only with Allāh." Ibn ʿAbd al-Wahhāb references it to al-Ṭabarānī. [10]

First, neither the wording *nastaghīthu birasūlillah* nor *innahu lā yustaghāthu bī innamā yustaghāthu billāh* is found in any book of ḥadīth and there is no chain for them other than the weak chain reproduced by ʿAbd Allāh al-Ghumārī in *al-Radd al-Muḥkam al-Matīn* (1986 ed. p.41) although it is nowhere to be found in the printed editions of al-Ṭabarānī. **Second,** the correct wording in Ibn Saʿd's *Ṭabaqāt*, the *Musnad*, and *al-Jāmiʿ al-Ṣaghīr* states that Abū

Bakr said: "Let us rise to the Messenger of Allāh ﷺ to seek help *(qūmū nastaghīthu ilā rasūlillah)* against this hypocrite" whereupon the Prophet ﷺ replied: "*Lā yuqāmu lī innamā yuqāmu lillāh* – Not for me is redress sought but only for Allāh." So the reply of the Prophet ﷺ does not address the means but the motivation and purpose of the Companions against the hypocrite. This is confirmed by another report in which 'Umar asks permission to kill 'Abd Allāh ibn Ubay ibn Salūl, whereupon the Prophet ﷺ said: "Leave him lest people say that Muḥammad kills his companions!"[103] **Third,** the version in Aḥmad's *Musnad* states *Lā yuqāmu lī innamā yuqāmu lillāh* with a chain which contains an unnamed narrator in addition to 'Abd Allāh ibn Lahī'a who is weak as indicated by al-Haythamī in *Majma' al-Zawā'id* (8:40), so the report is weak and wholly unfit to be adduced in matters of belief! **Fourth,** the report is not found other than in very few of the ḥadīth compilations and is long-winded and quite improbable in its complete wording, hence Ibn Kathīr declared it "extremely strange" *(gharīb jiddan)* in his *Tafsīr* (3:174) which denotes a forgery in his terminology. **Fifth,** the Companion in question is Abū Bakr ﷺ, which would be a proof in itself – if the report were authentic – that *istighātha* from the Prophet ﷺ cannot be *shirk*, since Abū Bakr was of the most knowledgeable and strictest of Companions in *Tawḥīd*! **Sixth,** the meaning of personal redress meant in Abū Bakr's phrase and the reply of the Prophet ﷺ is confirmed by the extraordinary words Abū Bakr spoke to Rabī'at al-Aslamī – the Prophet's ﷺ servant – whom he regretted having insulted: "You will insult me back [in fair requital] or else I will seek the help of the Messenger of Allāh ﷺ against you! *(aw la'asta'diyanna 'alayka Rasūlallāh)*."[104]

– Stating verbatim: "The disbelievers who know their disbelief are better-guided than the believers." *(inna al-kuffār al-ladhīna ya'rifūna kufrahum ahdā sabīlan min al-mu'minīn)* [23]

[103] Narrated from Jābir by Ibn Bashkuwāl in *Ghawāmiḍ al-Asmā' al-Mubhama* (1:101).

[104] Narrated from Rabī'a ibn Ka'b ibn Mālik by Aḥmad with a fair chain.

– Stating: "Among the polytheists are those who love Allāh with a tremendous love" [31].

– Stating: "The Muslim was named a worshipper of the dinar and dirham." [37]

– Showing undisguised loathing of the *Awliyā*, the Ulema, and the generality of the Believers: "Conditions decayed to the point that, among most, worshipping the monks is the best deed and is called sainthood *(wilāya)*, while worshipping the doctors of the Law is 'knowledge' and 'jurisprudence.' Then conditions decayed further, until those who were not even saints were worshipped besides Allāh, and, in the second rank, those who were ignorant." [38]

– Stating that "the two opposites [belief and disbelief] can be found in a single heart" [41] in contradiction of the verse {*Allāh has not assigned unto any man two hearts within his body*} (33:4). This and the previous four concepts are fundamental to understand the Wahhābī propagation of mutual suspicion among Muslims.

– Equating the poem *al-Burda* to setting up an equal to Allah. [46]

– Assimilating the Islamic title *qāḍī al-quḍāt*, "Chief Judge," to the prohibited title *shāhān shāh*, "King of kings." [46]

– Citing Ibn Ḥazm to explain a verse on *ʿaqīda*, although Ibn Ḥazm is considered by them a Jahmī in *ʿaqīda*.[105] [50]

– Attributing *shirk* to Prophets "in name, not in reality." [50]

– Stating that Allah ﷻ is explicitly said to have two hands: the right holds the heaven and the other holds the earth, and the other is explicitly named the left hand. [67]

(2) ʿAbd Allāh ibn Aḥmad ibn Ḥanbal's book *al-Sunna*, a foundational

[105] Cf. al-Albānī's unprecedented description of Ibn Ḥazm in his notes on al-Alūsī's *al-Āyāt al-Bayyināt* (p. 64) as "a staunch *Jahmī* on the Divine Names and Attributes."

Wahhābī creed replete with frank polytheism and renamed *al-Shirk* by Imām Fakhr al-Dīn al-Rāzī in which "at least 50 percent of the ḥadīths are weak or outright forgeries" according to Shu'ayb al-Arna'ūṭ! Its edition was partly sponsored by a Jedda businessman named Muḥammad Ḥusayn Naṣīf (d. 1971 CE).

(3) The same Muḥammad Naṣīf financed the attack on Imām Muḥammad Zāhid al-Kawtharī and the Ḥanafī School by 'Abd al-Raḥman al-Mu'allimī al-Yamānī (d. 1386 AH) entitled *al-Tankīl li-mā Warada fī Ta'nīb al-Kawtharī min al-Abāṭīl* and in which al-Mu'allimī declared: "Allāh has a body unlike bodies."

(4) The same Muḥammad Naṣīf financed the reprinting of al-Qārī's hapless fatwa that the parents of the Holy Prophet ﷺ are in hellfire which Mashhūr Salmān reprinted recently with additional comments from his own bag. The open "Salafī"/Wahhābī campaign against the family of the Best of creation ﷺ is examined futher down.[106]

(5) The same Muḥammad Naṣīf financed the dissemination in India of the derogatory part of al-Khaṭīb's biography of Imām Abū Ḥanīfa from *Tārīkh Baghdād* with an Urdu translation and the part of Ibn Abī Shayba's *Muṣannaf* attacking the Imām, also with an Urdu translation! This was revealed by Imām al-Kawtharī in his introduction to *al-Tarḥīb Ta'nīb al-Khaṭīb*.

(6) Reviving and freely distributing the previously condemned works of Ibn Taymiyya, such as the *Fatwā Ḥamawiyya* for which Ibn Taymiyya was arrested; the *'Aqīda Wāsiṭiyya* which received an edition by Harrās, another one by 'Uthaymīn, and a third one – expurgated – by Shāwīsh; and others of his misguided fatwas such as *Ḥadīth al-Nuzūl* where he attributes displacemnet to Allāh, *Awliyā' al-Shayṭān* against the Sufis, *Qā'ida fīl-Tawassul* where he denies the validity of *tawassul* through the Prophet ﷺ although he admits Imām Aḥmad recommends exactly that, *Ziyārat al-Qubūr* where he imputes *shirk* to the muslims who visit the graves of the Prophet ﷺ and *Awliyā* to derive blessings, etc.

[106] See section on al-Jazā'irī.

(7) Reviving and freely distributing the previously condemned works of his student Ibn al-Qayyim that are chock-full of anthropomorphic notions, forged reports, and rabid hatred of the Ashʻarī School, such as *al-Qaṣīda al-Nūniyya* and *Ijtimāʻ al-Juyūsh al-Islāmiyya* which cites such reports as: "Honor the cow, for it has not lifted its head to the sky since the [golden] calf was worshipped, out of shame before Allāh," a forgery apparently intended to encourage Muslims to believe that Allāh is physically above the sky.[107]

(8) Reprint of al-Harawī's *Dhamm ʻIlm al-Kalām wa-Ahlih* when this book was condemned by no less than Ibn Ḥajar al-ʻAsqalānī who forbade his students to read it and cited it as a prime example of bad writing as related by his student al-Sakhāwī in *al-Jawāhir wal-Durar*.

(9) Reprint of al-Biqāʻī's *takfīr* of Shaykh Muḥyī al-Dīn Ibn ʻArabī – Allāh have mercy on him! – in his book *Maṣraʻ al-Taṣawwuf aw*

[107] "I [Ibn al-Qayyim] say: Attributing it to the Prophet ﷺ is not firmly established *(ghayr thābit)* because Abū Hind is unknown *(majhūl)*. The point is that this [i.e. believing that Allāh is on top of the sky] is the primordial disposition instilled by Allāh, even in animals, and even the dumbest of them that is used to illustrate dumbness, namely, the cow"! The true verdict is not that the narration is "not firmly established because Abū Hind is unknown" as Ibn al-Qayyim claims but rather that it is fabricated by ʿAbd Allāh ibn Wahb al-Fasawī [or Nasawī] whom Ibn Ḥibbān named a *dajjāl* and forger as in al-Dhahabi's *Mughnī* and *Mīzān*. The above narration was therefore included among the forgeries by the Masters of ḥadīth, most of them agreeing that ʿAbd Allāh ibn Wahb had fabricated it. Cf. al-Shawkānī in *al-Fawāʼid al-Majmūʻa* (al-Maktab al-Islāmī ed. p. 161 §502); al-Suyūṭī in the *Laʼāliʼ* (1981 ed. 2:227=2:277); Ibn al-Jawzī in *al-Mawḍūʻāt* (Salafiyya ed. 3:3); al-Fattanī in *Tadhkirat al-Mawḍūʻāt* (p. 152-153); al-Dhahabī in *Tartīb al-Mawḍūʻāt* (§732) while in *Talkhīṣ al-Mawḍūʻāt* (§642) he faults Ibn al-Jawzī's identification of ʿAbd Allāh ibn Wahb al-Nasawī and seems to believe it is ʻAbd Allāh ibn Wahb al-Fihrī, which Ibn ʻArrāq rejects in *Tanzīh al-Sharīʻa* (2:238-239). Ibn al-Qayyim ignores or pretends to ignore that verdict, diverts the discussion to Abū Hind, giving the innocuous verdict "not firmly established" while nevertheless proceeding to promote his anthropomorphist doctrine on the very grounds of that narration, which is his primary purpose.

Tanbīh al-Ghabī ilā Takfīr Ibn 'Arabī,[108] when this Biqā'i had been the object of contempt for this fatwa and similar views about al-Ghazzālī and others as revealed by Ibn Ḥajar al-Haytamī in his *Fatāwa Ḥadīthiyya* and by al-Biqā'ī's own student, al-Suyūṭī, who rebutted him with his fatwa *Tanbīh al-Ghabī fī Takhṭi'at Ibn 'Arabī*![109]

(10) A worldwide dumping of the English translation of the book *Taqwiyat al-Īmān* ("Strengthening of the Faith") by the Indian Wahhābī Shāh Ismā'īl Dihlawī (1193-1246) as published by the "Darussalam" publishing house.

Who is Ismā'īl Dihlawī?

Muḥammad Ismā'īl Dihlawī (1193-1246) was the nephew of Shāh 'Abd al-'Āzīz (d. 1203) the son of Shāh Walī Allāh Muḥaddith Dihlawī (d. 1176/1762) the son of Shāh 'Abd al-Raḥīm (d. 1131/1719). He eventually strayed so far from the Sunnī and Naqshbandī Ṣūfī path of his illustrious forefathers that he became what the Indian Ḥanafī and Māturīdī Shaykh, Faḍl al-Rasūl al-Badayūnī (1213-1289) in his *al-Mu'taqad al-Muntaqad* (1270) calls "the chief Najdī" *(kabīr al-najdiyya)* of India and "their client" *(mawlāhum)*. Al-Badayūnī is among the earliest Indian Ulema to refute Ismā'īl's books that form the basis of Wahhābism in that country such as *Taqwiyat al-Īmān* (1240), *Īḍāḥ al-Ḥaqq*, *al-Ṣirāt al-Mustaqīm*, etc. Among his extent works: *Sayf al-Jabbār al-Maslūl 'alā A'dā' al-Abrār* ("The sword of the Almighty Drawn against the Enemies of the Pious"). However, Mawlānā Faḍl al-Ḥaqq al-Khayrābādī was the first scholar in the Subcontinent to oppose and debate Ismā'īl Dihlawī, against whom he authored the first refutation of all, *Taḥqīq al-Fatwā fī Ibṭāl al-Taqwā* in Persian.

[108] Ed. 'Abd al-Raḥmān al-Wakīl (Bilbis: Dār al-Taqwā, 1989).

[109] Ed. 'Abd al-Raḥmān Ḥasan Maḥmūd (Cairo: Maktabat al-Adab, 1990).

Those Who Affirm that Allāh Can Lie

Ismāʿīl Dihlawī was reportedly the first of the Wahhābīs of India to forward the heresy of *imkān kadhib* or "the possibility of lying" (on the part of Allāh Most High!)[110] and was imitated in this belief by the Deobandī Shaykhs Aḥmad Rashīd Gangohi (d. 1323/1905) in *Fatawa-e-Rashidia* and his apologist Khalīl al-Saharanfūrī (d. 1927) in his *al-Barāhīn al-Qāṭiʿa*. Among others, refutations were published by Mullā Ṣāḥib Baghdādī, Mawlānā Faḍl al-Ḥaqq Khayrābādī, and Imām Aḥmad Riḍā Khān (1272-1340) who wrote:

> Lying is a defect and the latter, by Consensus, cannot possibly be attributed to Allāh ﷻ. I have discussed this question in detail in my book *Subḥān al-Subbūḥ ʿan ʿAybi Kadhibin Maqbūḥ* ("Glorified is the Glorious One Far Above the Ugly Attribution of Mendacity") in which I quoted many texts from the Imāms of *Kalām* and *Tafsīr*, among other authorities, stipulating such impossibility for Allāh and stating Consensus on the matter.[111]

Al-Badayūnī said the following on the issue:

> Lying is impossible for Him – exalted is He! – as are all defective characteristics. In this respect the Najdiyya parted with the people of Islām. Their elder said: "His lying and the attribution to Him – exalted is He! – of that defect is not an impossibility in itself [or: is not precluded from the Essence] nor does it lie outside Divine power. If it did, then we would have to conclude that human power exceeds Divine power."

Note that Ibn Ḥazm used the same spurious logic to assert in *al-Fiṣal fīl-Milal wal-Niḥal* – in violation of the Consensus of the *Salaf* and

[110] *Yak Rozi* (p.145 according to http://members.tripod.com/okarvi/W_B.html as of August, 2007) and Yaseen Akhtar Misbahi in *Ahle Sunna wal-Jamaʿat ka Ijmali Taʿaruf*.

[111] Aḥmad Riḍā Khān, *Fatāwā al-Ḥaramayn bi-Rajf Nadwat al-Mayn* (Waqf Ikhlāṣ offset repr. p. 11-12).

Khalaf – that having a mate and child is necessarily within the Divine power also, because, otherwise, He would be powerless *('ājiz)* and creatures would possess a power which the Creator does not![112]

In the same way as the proponents of *imkān kadhib* defended their belief with the pretext that Allāh can do anything, they also held the belief – as in Chapter Five of the English translation of *Taqwiyat al-Īmān* [p. 85] – that "He [Allāh] may bring into existence millions of Prophets, saints, jinns, angels, and entities equal to Gabriel and the Prophet Muḥammad ﷺ in terms of status." When Ismā'īl al-Dihlawī was taken to task for this statement (by Mawlānā Faḍl al-Ḥaqq al-Khayrābādī), he argued in his *Yak Rozi* ("One-Dayer") that he was referring not to the Will of Allāh, "but to His Capability to bring something into existence," adding, by way of a further example, that the birth of another person of the stature of the Holy Prophet ﷺ was a distinct possibility!

Al-Badayūnī continued:

> One of his [Shāh Ismā'īl al-Dihlawī's] followers went on in this disgraceful manner with words that are of no avail to him and shall lead him straight to Hell to the point that he had to admit the possibility of attributing to Him ignorance, impotence, and the generality of defects, shameful traits, indecencies, and disgraceful aspects, laying himself and his camp bare with all kinds of scandals....
>
> Imam Ibn al-Humām said in *al-Musāyara*: "Defective traits are impossible for Him – exalted is He! – such as ignorance and lying."
>
> [Kamāl al-Din Muḥammad ibn Muḥammad] Ibn Abī al-Sharīf [al-Shāfi'ī d. 905] said in his commentary [*al-Musāmara fi Sharḥ al-Musāyara*]: "More than that, it is impossible for Him – exalted is He! – to be attributed any trait that consists in neither-perfection-nor-imperfection, because each and every single Divine Attribute is an Attribute of perfection.... Nor is there any difference in this

[112] Ibn Ḥazm, *al-Fiṣal* (2:138).

respect between the Ashʿarīs and the rest, in that all that denotes imperfection with respect to creatures, the Most High Creator is transcendant beyond and absolutely exempt of, such an attribute being an impossibility for him – exalted is He!" And lying denotes imperfection with respect to creatures.

It was also stated in [al-Taftazānī's] *Sharḥ al-Maqāṣid*: "If it were permissible to describe Him as contingent *(ḥādith)* then imperfection would be possible for Him and this is false and rejected by Consensus."

And in [al-Jurjānī's 2,300-page] *Sharḥ al-Mawāqif*: "Lying is precluded from Him by agreement [of both Sunnīs and Muʿtazilīs].... for three reasons according to us [Sunnīs], the first being that lying is a defect and any defect is absolutely impossible for Allāh by Consensus." ...

And in *Kanz al-Fawā'id*: "All these opposites are impossible for the Lord of creatures as we have exposed before, ... as He is transcendant beyond and exempt of lying both according to the letter of the Law and according to the light of reason."

And in al-Dāwānī's *Sharḥ al-ʿAqā'id*: "Lying is a defect and so cannot be counted among the possibilities *(mumkināt)* nor does Divine power include it, and the same applies to all the different kinds of imperfections in relation to Him – exalted is He! – such as ignorance and powerlessness... It is incorrect to attribute to Him movement, displacement, ignorance, or lying because those are imperfections and imperfections are impossible for the Most High."

And in *Sharḥ al-Sanūsiyya* [= *Ṭāliʿ al-Bushrā ʿalā al-ʿAqīdat al-Sanūsiyya al-Ṣughrā* by Ibrāhīm ibn Aḥmad al-Mārighnī al-Mālikī]: "As for the demonstration of the obligatoriness of their [Prophets'] truthfulness – upon them blessings and peace – it is because if they were not considered truthful, then His Report – exalted is He! – [about them] would by necessity be deemed a lie, and lying is an impossibility for Allāh because it denotes lowliness."[113]

[113] Al-Badayūnī, *al-Muʿtaqad al-Muntaqad* (Waqf Ihlas offset repr. p. 64-66).

Those Who Disparage the Prophet ﷺ

Ismā'īl Dihlawī is also notorious for affirming in his purported "Straight Path" *(al-Ṣirāt al-Mustaqīm)* – apparently co-authored with his close associate Sayyid Aḥmad Barelwī[114] that "Becoming absorbed *(ṣarf-e-himmat)* in the Prophet Muḥammad ﷺ, were it to occur during *Ṣalāt*, is much worse than to become absorbed in the thought of an ox or a donkey."[115] It goes without saying that such a statement constitutes clear disparagement of the Prophet ﷺ, which is passible of death in all four Sunnī Schools.

The Condemnation of Taqwiyat al-Īmān

Shaykh Ismā'īl Dihlawī wrote *Taqwiyat al-Īmān* in the wake of his Ḥijāz years (1236-1239), at which time he had come under the tutelage of Wahhābī missionaries. Ostensibly a work on Islamic monotheism *(tawḥīd)*, it promotes a deviant understanding of some of the Qur'anic verses and Prophetic narrations that pertain to *Tawḥīd* in studied or forced omission of any of the previous works authored by the established authorities in the field, much in the same way as Muḥammad ibn 'Abd al-Wahhāb in his *Kitāb al-Tawḥīd*. The two

[114] Sayyid Aḥmad Barelwī had declared a jihād against the Sīkh rulers of the Punjab. He and his followers were eventually betrayed by their Afghan allies and defeated by Ranjit Singh, the Sikh ruler of Northern India, and killed in 1246/1831 in Balakot. The *Tawārīkh-e-'Ajībah* (p. 182) states: "In this biography and by his letters it is clearly evident that Mr. Sayyid [Aḥmad] had no intention to wage a war against the British. He thought of their government as his government. Undoubtedly, if the [British] government was against him he would not have received any [financial] aid [from them]. But the government wished to break the strength of the Sikh [rebels]." The *Hayaat-e-Tayyibah* (p. 302) states that one day, as Ismā'īl Dihlawī was lecturing on jihād against the Sikhs in Calcutta, a person asked: "Why do you not give a fatwa to wage jihād against the English?" He replied: "It is not *wājib* in any case to fight against the British. First, because we are their subjects; second, they do not interfere in our religious affairs and we have all kinds of freedom under their rule. In fact, if any one attacks the British, it is the religious duty of Muslims to fight against them and protect our (British) government."

[115] *Siraat-e-Mustaqeem* (p. 86=p. 150).

books show equal ignorance of the two Sunnī Schools of Islamic doctrine, simplistic and largely cursory treatment of the Qur'ān and Sunna, harping on specific themes that are obviously problematic to the authors, and committing doctrinal errors the like of any one of which is enough to characterize its author as heretical.

Just as Shaykh Muḥammad ibn ʻAbd al-Wahhāb raised a storm of controversy and was refuted by a host of Sunnī Ulema from the Ḥijāz and elsewhere beginning with his own brother Sulaymān ibn ʻAbd al-Wahhāb, Ismāʻīl Dihlawī was also immediately opposed by a host of Indian Sunnī Ulema beginning with his own family and the Ulema of Delhi such as his two paternal uncles Shāh ʻAbd al-ʻAzīz Muḥaddith Dihlawī (d. 1239/1834) (the son of Shāh Walī Allāh and one of those considered a Renewer of the thirteenth Hijrī century) and Shāh Rafīʻ al-Dīn Muḥaddith Dihlawī in his *Fatāwā*, Shāh Aḥmad Saʻīd Dihlawī, Mawlānā Ṣadr al-Dīn the Grand Mufti of Delhi, Mawlānā Faḍl al-Rasūl al-Badayūnī in *al-Muʻtaqad al-Muntaqad* and *Sayf al-Jabbār*, Mawlānā Faḍl al-Ḥaqq Kayrābādī, Mawlānā ʻInāyat Aḥmad Kākurūwī (author of *ʻIlm al-Ṣīgha*), Shāh Raʼūf Aḥmad Naqshbandī Mujaddidī, and others. Mawlānā Ḥashmat ʻAlī Khān adduced the names of 268 Ulema verifying the fatwa of the *takfīr* on Ismāʻīl's school in the persons of Qāsim Nanutwī, Rashīd Gangohī, Ashraf ʻAlī Tahānawī, and Khalīl Aḥmad Saharanfūrī in a work titled *al-Ṣawārim al-Hindiyya* (Murādābād, 1345/1926) while *Ḥusām al-Ḥaramayn* lists the endorsements of 33 Ulema from the Arab world and the Sub-Continent.

Al-Ṣawārim al-Hindiyya's primary objective was to eradicate the allegation made against Imām Aḥmad Riḍā in Khalīl Aḥmad Sahāranfūrī's *al-Muhannad* that the former had distorted and fabricated Deobandi beliefs in his Arabic writings to obtain endorsements from the Arab scholars, whereupon 268 scholars of the Subcontinent vindicated Imām Aḥmad Riḍā supporting him in this *takfīr*. Hence, the aforementioned Deobandi scholars were considered apostates in parts of the Subcontinent.

Imām Aḥmad Riḍā categorically mentioned, in more than one of his books, that he did not consider Ismā'īl Dihlawī an apostate. In his treatise entitled *Subḥān al-Subbūḥ 'an 'Aybi Kadhibin Maqbūḥ* (Lucknow 1309), he mentions seventy-five aspects of *kufr* in the stances of Ismā'īl Dihlawī but nevertheless refrained from issuing the opinion of *takfīr*, saying: *"The scholars who take precautions do not make his takfīr and this is the correct view. This is the answer upon which our verdict is issued and established, our madhhab, the relied upon stance, and in that is safety and accuracy."* He repeats this conclusion in *al-Kawkabāt al-Shihābiyya fī Kufriyyāti Abī al-Wahhābiyya* ('Azīm Ābād 1316) and *Sall al-Suyūfi al-Hindiyya 'alā Kufriyyāti Bābā al-Najdiyya* ('Azīm Ābād 1316).

Of Rashīd Gangohī and Khalīl Ambethvi Sahāranfūrī he said in *Tamhīd al-Īmān* (1326): "Leave aside Ismā'īl Dihlawī and take the new slanderers upon whom we have recently issued the fatwa of *kufr* (in *al-Mu'taqad al-Mustanad* in 1320 and again in *Ḥusām al-Ḥaramayn* in 1324), I did not pronounce *takfīr* of them until I became aware of their explicit insults on the issue of *imkān al-kadhib*. I had already established their *kufr* through seventy aspects of the necessary implication of disbelief *(luzūm al-kufr)* in *Subḥān al-Subbūḥ* (1309) at the end of which I had said (p. 80): "Allāh forbid! Allāh forbid! A thousand times Allāh forbid! I certainly do not desire to make their *takfīr*, and up until now I consider his (i.e. Ismā'īl Dihlawī's) followers Muslims, even though there is not doubt in their misguidance and blameworthy innovation. Likewise, I do not make *takfīr* of their chief because our Prophet ﷺ forbade us from making *takfīr* of anyone who declares 'there is no God save Allāh' until the basis of *kufr* becomes more glaring than the shining sun and there is absolutely no possibility of the slightest and weakest Islamic meaning as an alternative."[116]

Similarly, in his refutation of *Taqwiyat al-Īmān* entitled *Aṭyab al-Bayān*, Ṣadr al-Afāḍil Na'īm al-Dīn Murādābādī states, "Our scholars

[116] Aḥmad Riḍā Khān, *Tamhīd al-Īmān* (p. 132-135) in Urdu, published with *Ḥusām al-Ḥaramayn* (Lahore: Maktaba Nabawiyya, 1989). Arabic translation by Muḥammad al-Qādirī (Lahore: Ḥizb al-Qādiriyya ,1989).

do not issue *takfīr* against Ismāʿīl Dihlawī but consider his state akin to that of Yazīd." His teacher Imām Aḥmad Riḍā said something similar in volume fifteen of his *Fatāwā*.[117]

Taqwiyat al-Īmān contains the following aberrations among others:

> – The attribution of *shirk* to the majority of the *Umma* in the first lines of Chapter One [p. 42-43] and the statement in Chapter Six [p. 109]: "Presently, all kinds of *shirk* (both the ancient and new ones) are rampant among Muslims. What the Prophet ﷺ prophesied earlier seems to be coming true now. For instance, the Muslims are treating Prophets, saints, *Imam* and martyrs, etc. polytheistically."
>
> The attribution of *shirk* to the majority of the *Umma* is an unmistakable signature of the heresy of the *Khawārij*, who did not hesitate to brand as *mushrik* the rank and file of the Muslims including the Rightly-Guided Caliphs. As for the prophesies related to polytheism at the end of time, they pertain to the very last phase of the Major Signs *(al-ʿalāmāt al-kubrā)* before the rising of the Hour. Such does not occur until after the killing of the *Dajjāl* at the hands of ʿĪsā عليه السلام, followed by his death and the disappearance of all believers from the face of the earth. The author of *Taqwiyat al-Īmān* knows this full well since he cites a ḥadīth from *Ṣaḥīḥ Muslim* to that effect at the end of his Chapter Six [p. 110-111]! Until then, the Prophet ﷺ said that his *Umma* was protected against error and that his greatest fear for us was not *shirk* but worldly competition and scholarly impostors. Thus the charge that "the Muslims are treating Prophets, saints, *Imam* and martyrs, etc. polytheistically" is unsupported and is overwhelmingly false. In fact, this charge is only a camouflage of the very real disrespect of Prophets and Saints for which Wahhābism and its sectarian offshoots stand.

[117] This and the previous three paragraphs slightly adapted from material provided by Shaykh Munawwar ʿAtīq Rizwī.

– The statement in Chapter Two [p. 50-51] that "If a person calls upon someone (by invoking his name) other than Allāh, while doing his everyday routine chores, so that the one called upon may help him obviate his distress, or attacks an enemy by invoking his name, or keeps pronouncing his name on the beads of a rosary…. All the above things and acts prove the presence of the elements of *Shirk*…. By nursing this kind of faith, a man undoubtedly turns into a *Mushrik*."

This drivel aims at blurring the line between calling for help *(istighātha)* and worshipping *('ibāda)* and reveals ignorance of the Qur'ān and Sunna. The licitness of *istighātha* or calling for the help of a qualified creature is patently established in the Qur'ān and Sunna, as shown by [**1**] the verse of *istighātha* cited below; [**2**] al-Bukhārī's narration that our mother Hājar, when she was running in search of water between Ṣafā and Marwa, heard a voice and said: "O you whose voice you have made me hear! If there is a *ghawth* (help/helper) with you (then help me)!" and an angel appeared at the spot of the spring of Zamzam; [**3**] al-Bukhārī's narration of the Prophet ﷺ from Ibn 'Umar ﷺ: "Truly the sun shall draw so near on the Day of Resurrection that sweat shall reach to the mid-ear, whereupon they shall ask *(istaghāthū)* help from Ādam ﷺ, then from Mūsā ﷺ, then from Muḥammad ﷺ who will intercede." [**4**] The narration from Anas in al-Bukhārī explicitly states that all the Prophets say, "I am not fit for this" except the Prophet Muḥammad, who says: "I am fit for this [intercession]." Even Shaykh Muḥammad ibn 'Abd al-Wahhāb concedes: "We do not deny nor reject the invocation of help from the creature insofar as the creature can help, as Allāh ﷻ said in the story of Mūsā ﷺ: {*And his countryman sought his help (istaghāthahu) against his enemy*} (28:15)."[118] We have already mentioned these proofs.

Further examples from the Sunna for calling upon someone to obviate distress are [**5**] in the authentic ḥadīth in which the Prophet ﷺ taught a blind man to say, in his *du'ā'*: "O Allāh, I am as-

[118] In *Majmū'at al-Tawḥīd* (p. 232).

king you and turning to you with your Prophet Muḥammad, the Prophet of mercy. O Muḥammad *(yā Muḥammad)*! I am turning with you to my Lord regarding my present need [another version has: "I am asking my Lord with your intercession concerning the return of my sight"] so that He will fulfill my need. O Allāh! Allow him to intercede (with you) for me."[119] **[6]** This supplication was later taught by the Companion ʿUthmān ibn Ḥunayf to a man who was seeking the ʿUthmān ibn ʿAffān's help in a certain matter, after the Prophet's ﷺ death.[120] **[7]** In the authentic ḥadīth in which the Prophet ﷺ says: "Allāh has angels on earth – other than the Record-Keepers – who keep a record of the leaves that fall on the ground. Therefore, if one of you is crippled in a deserted land where no one is in sight, let him cry out: 'Help, O servants of Allāh!' *(yā ʿibād Allāh aghīthū)*.'"[121] **[7a]** It is also related from ʿAbd Allāh ibn al-Imām Aḥmad Ibn Ḥanbal that he said: "I heard my father say: 'I performed pilgrimage five times and once I got lost on the way. I walked and began to say: O servants of Allāh, show us

[119] Narrated by Aḥmad, al-Tirmidhī (*ḥasan ṣaḥīḥ gharīb – Daʿawāt* Ch. 119), Ibn Mājah (Book of *Iqāmat al-ṣalāt wal-sunnat*, Ch. on *Ṣalāt al-ḥāja* §1385), al-Nasā'ī in *ʿAmal al-Yawm wal-Layla* (p. 417-418 §658-660), al-Ḥākim (1:313, 1:526), al-Ṭabarānī in *al-Kabīr*, and rigorously authenticated as sound *(ṣaḥīḥ)* by nearly fifteen ḥadīth Masters including Ibn Ḥajar, al-Dhahabī, al-Shawkānī, and Ibn Taymiyya as stated in *The Reliance of the Traveller*.

[120] Narrated by al-Bayhaqī in *Dalā'il al-Nubuwwa* (6:166-168) with a sound chain according to al-Ghumārī in his *Juz' fīl-Radd ʿalā al-Albānī* (Beirut, 1996), Abū Nuʿaym in *Maʿrifat al-Saḥāba*, al-Mundhirī (1:473-476=1:272-273=1:353-354), al-Haythamī (2:279), and al-Ṭabarānī who declared it *ṣaḥīḥ* in al-*Kabīr* (9:17-18=9:30-31), *al-Ṣaghīr* (1:184/201-202=1:306), and *al-Duʿā'* (p. 320-321), as did al-Shawkānī in *Tuḥfat al-Dhākirīn* (Beirut 1970 ed. p. 37). See also al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (10:25) and al-Ghumārī's *Misbāḥ al-Zujāja fī Ṣalāt al-Ḥāja*.

[121] Narrated from Ibn ʿAbbās by al-Ṭabarānī in *al-Kabīr* with a fair chain (a - cording to Ibn Ḥajar in *al-Amālī*) of trustworthy narrators according to al-Haythamī (10:132) and by al-Bazzār with a fair chain according to Ibn Ḥajar in *Mukhtaṣar Zawā'id Musnad al-Bazzār* (2:419-420 §2128) cf. al-Shawkānī in *Tuḥfat al-Dhākirīn* (p. 219=p. 155-156); Ibn Abī Shayba (7:103); and al-Bayhaqī in *al-Adab* (p. 436) and *Shuʿab al-Īmān* (1:183 §167; 6:128 §7697).

the way! I continued to say this until I got on the right way.'"[122] [8] Al-Haytham ibn Ḥanash [al-Nakha'ī] said: "We were in 'Abd Allāh ibn 'Umar's house when he felt a cramp in his leg, whereupon one man said to him: 'Remember (or mention) the dearest of people to you,' so he said: 'O Muḥammad!' *(yā Muḥammad)* ﷺ and he seemed relieved of his cramp."[123] This narration is confirmed by [9] the sound *(ṣaḥīḥ)* report of this event narrated by al-Bukhārī in *al-Adab al-Mufrad* from 'Abd al-Raḥmān ibn Sa'd who said: "Ibn 'Umar had a cramp in his leg, whereupon a man said to him: 'Remember (or mention) the dearest of people to you,' so he said: 'Muḥammad!'"[124]

Examples from the *Sīra* for attacking an enemy by invoking the name of a blessed person: [1] in the fighting of the Muslim armies under the command of Khālid ibn al-Walīd in the devastating battle of al-Yamāma against Musaylima the Arch-Liar during the caliphate of Abū Bakr al-Ṣiddīq, the rallying-cry of the Muslims was *"Yā Muḥammadāh!"*[125] [2] The same took place in the battle of Aleppo *(Ḥalab)* under the command of Ka'b ibn Ḍamura.[126]

[122] Narrated by Ibn Mufliḥ al-Ḥanbalī in *al-Ādāb al-Shar'iyya*.

[123] Narrated by al-Nawawī in *al-Adhkār* (1970 Riyadh ed. p. 271, 1988 Ṭā'if edition p. 383, 1992 Makka edition p. 370), Ibn al-Qayyim – without the interjection *yā* – in *al-Wābil al-Ṣayyib* (1952 ed. 180=p. 195) and al-Shawkānī's *Tuḥfat al-Dhākirīn* (Cairo ed. p. 291-292=1970 Beirut ed. p. 206-207). This report is narrated by Ibn al-Sunnī through Muḥammad ibn Muṣ'ab al-Qarqasānī who was declared weak by several Imāms but Imām Aḥmad considered him *thiqa* cf. al-Arna'ūṭ, *Taḥrīr al-Taqrīb* (3:318 §6302). At any rate, the narration is confirmed by the ḥadīth of al-Bukhārī in *al-Adab al-Mufrad*.

[124] Narrated by al-Bukhārī, *al-Adab al-Mufrad* (1990 'Abd al-Bāqī Beirut ed. p. 286): "Abū Nu'aym [al-Faḍl ibn Dukayn] narrated to us and said: Sufyān [ibn 'Uyayna] narrated to us: From Abū Isḥāq [Sa'd ibn Ibrāhīm]: From 'Abd al-Raḥmān ibn Sa'd [al-Makhzūmī al-Muq'ad] – al-Dhahabī said of him in *Mīzān al-I'tidāl* (2:566 §4875), "This narrator is trustworthy *(dhā thiqa)*." This is a chain of sound narrators despite the contrary claim of al-Albānī in the book he titled *Ḍa'īf al-Adab al-Mufrad* (p. 87).

[125] Narrated by al-Ṭabarī in his *Tārīkh* (2:281) and Ibn Kathīr in in *al-Bidāya wal-Nihāya* (Dār Iḥyā' al-Turāth ed. 6:324).

[126] Narrated by al-Wāqidī in *Futūḥ al-Shām* (1:248).

An example from the Sunna for pronouncing the name of a blessed person a number of times for the fulfillment of one's needs is in the report of Ibn Abī Fudayk (d. 200), one of the early Scholars of Madīna and one of al-Shāfiʿī's and al-Bukhārī's Shaykhs, that "whoever stands at the Prophet's ﷺ grave and recites {*Allāh and His angels send blessings on the Prophet...*} (33:56) and then says: 'Allāh bless you, O Muḥammad!' *(ṣallallāhu ʿalayka yā Muḥammad)* seventy times, an angel will call him saying: 'Allāh bless you, O So-and-so! None of your needs will be left unfulfilled.'"[127]

– The phrase [p. 51]: "whether such a knowledge which is attributed to him, happens to be a personal one or granted by Allāh."

This phrase shows that Ismāʿīl Dihlawī believes there are two types of knowledges, one that Allāh grants and one that lies beyond His ability to grant – Exalted is Allāh above what they associate to Him!

– The statement in Chapter Two [p. 52-53]: "If a person makes a bow or prostration before the grave of a Prophet [or] saint… stands in front of them with folded hands… kisses a grave or undertakes a long journey to visit graves and other places; lights earthen lamps there or makes arrangements for illuminating them; or puts coverings on their walls or offers a sheet as a covering on the grave… asks for the fulfillment of wishes there… anyone doing any of the above acts commits a clear and manifest *shirk*."

The above statement shows the extent of irresponsibility of the book, its authors, and those who translate it or propagate it today. There is Consensus in Islām that travel to visit the Prophet ﷺ is a desirable act of worship *(qurba)* as stipulated in Qāḍi ʿIyāḍ's *al-Shifāʾ* and elsewhere. No less than Imām Aḥmad ﷺ declared

[127] Narrated by Ibn Abī al-Dunyā, al-Bayhaqī in *Shuʿab al-Īmān* (3:492 §4169) and Qāḍī ʿIyāḍ in *al-Shifāʾ* cf. al-Jurjānī in *Tārīkh Jurjān* (p. 220), Ibn Jamāʿa in *Hidāyat al-Sālik* (3:1382-1383), Ibn al-Jawzī in *Muthīr al-Gharām* (p. 487), and al-Suyūṭī in *al-Durr al-Manthūr* (1:570).

there was no harm in kissing the Prophet's ﷺ grave.[128] And it is authentically related from Imām al-Shāfi'ī ﷺ that he used to pray next to Imām Abū Ḥanīfa's ﷺ grave in Baghdād in order to ask for the fulfillment of his needs there.[129] Al-Dhahabī relates that Imām Aḥmad used to seek blessings from the relics of the Prophet ﷺ. He then lambasts whoever dares fault the practice of *tabarruk* or seeking blessings from blessed objects:

> 'Abd Allāh ibn Aḥmad said: "I saw my father take a hair that belonged to the Prophet ﷺ, put it on his mouth, and kiss it. I believe I saw him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet's ﷺ bowl *(qaṣ'a)*, wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it." I say: Where is the quibbling critic of Imām Aḥmad now? It is also authentically established that 'Abd Allāh asked his father about those who touch the pommel of the Prophet's ﷺ pulpit and touch the wall of the Prophet's ﷺ room, and he said: "I do not see any harm in it." May Allāh protect us and you from the opinion of the *Khawārij* and from innovations![130]

– The statement in Chapter Three [p. 58]: "We must understand that anyone – whether one of the most eminent human beings or any of the angels dearest and nearest to Allāh – does not carry the status of even a shoe-maker in terms of frivolity and disgrace, while facing the magnificence of the Divinity."

This kind of coarse disparagement of the Prophets and angels is *kufr* passible of death according to most of the *Salaf* – whether uttered ostensibly in the cause of *Tawḥīd* or in that of atheism –

[128] Narrated by 'Abd Allāh ibn Aḥmad ibn Ḥanbal in *al-'Ilal fi Ma'rifat al-Rijāl* (2:492).

[129] Narrated by al-Khaṭīb in *Tārīkh Baghdād* (1:123) and Ibn Abī al-Wafā' in *Ṭabaqāt al-Ḥanafiyya* (p. 519).

[130] Al-Dhahabī, *Siyar* (9:457). Ch. on Imām Aḥmad, section entitled *Min ādābih*.

and further lies in blatant contradiction of countless verses of the Glorious Qur'ān extolling the high rank of the Prophets and angels in the Divine Presence. Similar to this is the statement in Chapter Five [p. 85] that "He [Allāh] may bring into existence millions of Prophets, saints, jinns, angels, and entities equal to Gabriel and the Prophet Muḥammad ﷺ in terms of status, merely by uttering a word 'Be.'" One of the prominent Ulema of Delhi at the time, Mawlānā Faḍl al-Ḥaqq al-Khayrābādī, rightly denounced this statement as heretical since these words do not denote the greatness of the Creator as much as they stress disparagement *(tanqīṣ)* of the Prophet ﷺ, Gibrīl عليه السلام, and the rest of the Prophets, angels, and saints. Likewise, the despicable statement in Chapter Seven [p. 145] that "In terms of the first implied meaning [of the word 'master' *(sayyid)* in the sense of the independent 'master of all who is not governed by anyone'], we shouldn't even consider him ﷺ a master of an ant, because he himself is not empowered to exercise an authority even over an ant."

– The statement in Chapter Four [p. 70-71]: "In case someone recognizes a Prophet… to be as such (having the knowledge of the unknown), such a person becomes a *Mushrik*." This mad fatwa makes idolaters of the entire *Umma* since a Muslim necessarily confesses the Prophet's ﷺ knowledge of the unknown, beginning with the Companions such as ʿAbd Allāh ibn Rawāḥa who said:

Among us is the Messenger of Allāh reciting His Book
As the radiant light cleaves the true dawn's sky.
He showed us guidance after blindness and our hearts
Now firmly know that all he says will take place.[131]

and Ḥassān ibn Thābit who said رضي الله عنه:

A Prophet who sees around him what others do not

[131] Narrated from Abū Hurayra by al-Bukhārī in *al-Tārīkh al-Ṣaghīr* (1:23) and Ibn Abī ʿĀṣim in *al-Āḥād wal-Mathānī* (4:38). Al-Qurṭubī (14:100) and Ibn Kathīr (3:460) cite it in their *Tafsīr*s.

And recites the Book of Allāh in every assembly!
If he says something of a day which he has not yet seen
What he says is confirmed on the morrow or the next day.[132]

and Mālik ibn ʻAwf who said ﷺ:

You've never seen nor heard of anyone in all mankind like Muḥammad: Without stint he gave lavishly to all and when you wished he told you what happens tomorrow.[133]

Shaykh Rashīd Gangohī similarly attempts to defend the charge of *shirk* for whoever would attribute the Prophet ﷺ – as do the Ulema of *Ahl al-Sunna* – a notion of knowledge of the unseen *('ilm al-ghayb)*: "Knowledge of the unseen belongs exclusively to Allāh ﷻ. To use this word in any way for anyone else, I feel, is not free of *shirk*." *('ilm ghayb khās Haqq Taʻālā kā hey is lafz ko kisī tāwīl se dusre par itlāq karnā ayhām shirk se khālī nahī)*.[134] "Hence, on this, all of the four Imāms of the Schools and the Ulema agree that the Prophets do not have knowledge of the unseen" *(pas is me har chār a'imma madhāhib o jamī 'ulama' muttafiq hey ke anbiyā 'alayhimus-salām ghayb par mutlaʻ nahī hey)*.[135]
Gangohi's student Shaykh Khalīl al-Saharanfūrī followed in his wake, asserting that the Prophet ﷺ "was not aware of his ultimate fate and of things beyond a wall," and that there are clear textual proofs establishing the vast knowledge of the unseen possessed by Shaytān and the Angel of Death but that no such *naṣṣ* exists that such

[132] Narrated from Hishām ibn Ḥubaysh by al-Ṭabarānī in *al-Kabīr* (4:48-50), al-Ḥākim (3:9-10 *isnād ṣaḥīḥ*), Ibn ʻAbd al-Barr in *al-Istīʻāb* (4:1958-1962), al-Taymī in the *Dalā'il* (p. 59-60), and al-Lālikā'ī in his *Iʻtiqād Ahl al-Sunna* (4:780). Cf. al-Ṭabarī in his *Tafsīr* (1:447-448) Ibn Ḥibbān in *al-Thiqāt* (1:128) and al-Kilāʻī in *al-Iktifā'* (1:343). Also narrated from Abū Maʻbad al-Khuzāʻī by Ibn Saʻd (1:230-232) but this is *mursal* and Abū Maʻbad is a *Tābiʻī* as stated by Ibn Ḥajar in *al-Iṣāba* (§10545).

[133] Narrated by Ibn Abī al-Dunyā in *Makārim al-Akhlāq* (p.123 § 409), Ibn Hishām in the *Sīra* (4:928 = 5:167), Ibn ʻAsākir in his *Tārīkh* (56:482 and 56:488), and Ibn Sayyid al-Nās in *Minaḥ al-Madḥ* (p.299-300) cf. Ibn Kathīr, *Tafsīr* (2:359), *Bidāya* (4:414), Ibn al-Athīr, *Usd al-Ghāba* (4:290), *Iṣāba* (5:551), etc.

[134] *Fatāwā Rashīdiyya* (1:20, 3:32 cf. 3:90, 2:141).

[135] *Mas'ala dar 'Ilm Ghayb* (p. 4).

knowledge is also possessed by the Holy Prophet ﷺ![136] In contrast, Hājī Imdādullāh Muhājir Makkī (d. 1317) said: "[Some] people say that the Prophets and *Awliyā* do not have knowledge of the unseen. I say, whichever direction the People of Truth look, the unseen unveils itself to them. This knowledge is true!"[137] The head of the Deobandi School himself, Muḥammad Qāsim Nānotwī stated: "Knowledge of the first, for example, is one thing and knowledge of the last another, but all of these knowledges are gathered in the Messenger of Allāh ﷺ!"[138] Mawlānā Manẓūr Aḥmad Sanbhīlī similarly writes: "We and all of our great Scholars believe that the way he ﷺ has been given honourable knowledge, this was not given even to the pure groups of the Angels brought near and Prophet-Messengers."[139]

The greatest and most definitive answers on this chapter were presented in the masterpiece of Imām Aḥmad Riḍā Khān, *al-Dawlat al-Makkiyya fīl-Māddat al-Ghaybiyya* (written in 1323 and expanded with footnotes through later years) although he wrote no less than eight other works on the topic: *Salṭanatu al-Muṣṭafā fī Malakūt kulli al-Warā* (1297/1880 "The Supremacy of the Elect One in the Kingdom of All Creation"); *Mil' al-Jayb bi-ʿIlm al-Ghayb* (1318/1900 "Fullness of the Heart with the Knowledge of the Unseen"); *Inbā' al-Muṣṭafā Ḥāla Sirri wa-Akhfā* (1318/1900 "The Disclosure by the Elect One of the Secrets and of Things More Hidden"); *al-Lu'lu' al-Maknūn fī ʿIlm al-Bashīr mā Kāna wamā Yakūn* (1318/1900 "The Concealed Pearl: The Knowledge of the Bringer of Good Tidings in What Was and What Shall Be"); *Ibrā' al-Majnūn* (1323/1905 "The Cure of the Mad"); *al-*

[136] *Barāhīn-e-Qāti'a* (Matbūʿāt Ṣād-hūra p. 51 Kutub Khana Imdadiyah, Deoband p. 55). Yet, in *al-Muhannad*, the same al-Saharanfūrī states (p. 38) that no creature ever received what the Prophet ﷺ has received in the knowledge of the first and the last, whether angel brought near or Prophet-Messenger! But, he adds, this does not necessarily entail knowledge of every specific detail of the lower world. These flip-flops were examined by Naʿīm al-Dīn Murādābādī (d. 1367) in *al-Taḥqīqāt li-Daf' al-Talbīsāt* (Lahore).

[137] *Shamā'im Imdādiyya* (p. 115); *Imdādul-Mushtāq* (p. 76).

[138] *Tahzīrun-Nās* (p. 4).

[139] *Sayf Yamānī* (p. 8).

Jalā' al-Kāmil (1326/1908 "The Complete Unveiling"); *Izāḥat al-Ghayb* (1330/1911 "The Removal of Invisibility"); and *Ḥabl al-Warā* ("The Rope of Creatures").

The claims in Chapter Four [p. 76] that "The Prophets do not enjoy the distinction of having been awarded the keys to the unseen to the effect that they may have a cognizance of someone's innermost feelings or could make predictions about whether or not someone is going to be blessed with a child, whether one's business is going to yield profit or incur a loss, or whether someone is going to emerge victorious in a battle or face a defeat."

The following authentic reports prove beyond doubt the falsehood and great ignorance of the above claims. **First**, there are countless reports on the Prophet's ﷺ cognizance of someone's innermost feelings. Among them: **[1]** After the conquest of Makka while Abū Sufyān was sitting near the Ka'ba and thinking to himself, "I have no idea how Muḥammad beat us" whereupon the Prophet ﷺ came up to him, slapped him in the chest and said: "With Allāh he is beating you!"[140] **[2]** The Prophet ﷺ announced to 'Amr ibn Wahb al-Jumaḥī that he had come to kill him on contract by Safwān ibn Umayya. 'Umayr was startled and asked, "What did I contract with him?" "You let him task you with killing me in exchange for taking charge of your dependents and paying off your debt, but Allāh put an obstacle between you and your plan!" 'Umayr said: "I bear witness that you are the Messenger of Allāh!" Then he returned to Makka and began to call the people to Islām.[141] **[3]** Similarly the would-

[140] Narrated from 'Abd Allāh ibn Abī Bakr ibn Ḥazm by Ibn 'Asākir (23:458-459) cf. *Iṣāba* (3:414) and Daḥlān's *Sīra* (2:84). Also from Ibn 'Abbās by Ibn 'Asākir (23:457-458) and others cf. *Iṣāba* (3:413), *Bidāya* (4:304), *Khaṣā'iṣ* (1:441), and Daḥlān's *Sīra* (2:84).

[141] Narrated *mursal* through (1) Mūsā ibn 'Uqba (in his *Maghāzī*) from al-Zuhrī by al-Ṭabarānī in *al-Kabīr* (17:59-60) and al-Taymī in *Dalā'il al-Nubuwwa* (p. 140-141 §153); (2) Abū al-Aswad from 'Urwa (in his *Maghāzī*) also in *al-Kabīr* (17:56-57) and in Ibn Hishām (3:212-215) cf. al-Dhahabī, *Tārīkh* (*Maghāzī* p. 71-73); and (3) through Ibn Isḥāq (in his *Sīra*) from Muḥammad ibn Ja'far ibn al-Zubayr, also in *al-Kabīr* (17:58). Ibn Ḥajar cites all three chains in *al-Iṣāba* (4:726) then says: "It came to us through another, *muttaṣil* chain narrated by Ibn Mandah through Ibn al-Azhar, from 'Abd al-Razzāq, from Ja'far ibn Sulaymān, from Abū 'Imrān al-Jawnī ['Abd al-Malik ibn Ḥabīb], from

be assassin Faḍāla ibn ʿUmayr ibn al-Mulawwiḥ al-Laythī was slowly approaching the Prophet ﷺ during circumambulation the year of the conquest of Makka when the Prophet ﷺ suddenly said: "Is this Faḍāla?" He said, "Yes, Faḍāla, Messenger of Allāh!" The Prophet ﷺ said: "What were you saying to yourself?" He said: "Nothing! I was remembering Allāh!" The Prophet ﷺ smiled then he said: "Ask forgiveness of Allāh!" Then he placed his hand on Faḍāla's chest. Faḍāla said: "I swear by Allāh that he did not lift his hand before he had become the dearest and most beloved of all creatures on the face of the earth to me."[142] (The Prophet ﷺ recommended to Faḍāla in particular: "Never neglect the two *ʿAṣr*s: the prayer before sunrise and that before sunset."[143]) [4] Similarly with the would-be assassin Shayba ibn ʿUthmān in the battle of Ḥunayn: "I drew my sword and approached to carry out my intent against him ﷺ. I raised my sword and was almost standing over him when he put up, in front of me, a blaze of fire like a lightning bolt, which almost charred me! I put up my hand before my eyes, fearing to lose my sight, then I turned towards the Messenger of Allāh ﷺ. At that time he called me: 'Shayba, come here!' I went near him and he wiped my breast then said: 'O Allāh, protect him from the devil!' I swear it by Allāh! – at that very moment, he became more beloved to me than my hearing, my sight, and my own life! Allāh took away everything that was in me." Then Shayba began to fight on the side of the Prophet [144].ﷺ 5]] When the Prophet ﷺ took a ransom from al-ʿAbbās in exchange for his release when he was captured after the battle of Badr, the latter said,

Anas or another. [Cf. al-Dhahabī, *Tārīkh* (*Maghāzī* p. 99-100).] Ibn Mandah said, 'This is a single-chained report *(gharīb)*, we do not know it to be from Abū 'Imrān except this way.' Al-Ṭabarānī narrated it from 'Abd al-Razzāq and said, 'I do not know it to be narrated except from Anas ibn Mālik.'" Cf. also Ibn Sayyid al-Nās, *'Uyūn al-Athar* (1:270).

[142] Narrated by Ibn Hishām (5:80) cf. al-Kilāʿī, *Iktifā'* (2:230), *Sīra Ḥalabiyya* (3:56), Ibn Kathīr, *Bidāya* (4:308), Ibn al-Qayyim, *Zād* (3:412), and Ibn Ḥajar, *Iṣāba* (5:372).

[143] Narrated by al-Bukhārī in *al-Tārīkh al-Kabīr* (7:124).

[144] Narrated through al-Wāqidī by Ibn 'Asākir (23:255-256) and Ibn al-Jawzī in *Ṣifat al-Ṣafwa* (1:727-728).

"You have made me the poor man of Quraysh for the rest of my life!" The Prophet ﷺ replied: "How can you be the poor man of Quraysh when you deposited gold nuggets with Umm al-Faḍl and told her, 'If I am killed, I have left you rich for the rest of your life'?" Hearing this, he said, "I bear witness that none but she and I know this, and truly I know that you are the Messenger of Allāh!"[145] **[5a]** Ibn Kathīr mentions another version in which al-'Abbās said to the Messenger of Allāh ﷺ: "I do not have enough to pay my ransom." The Prophet ﷺ replied: "Then where is the money you and Umm al-Faḍl buried before you told her, 'If anything happens to me during my trip, use this money for my two sons al-Faḍl and Qutham'?" Al-'Abbās said: "By Allāh, I swear I know you are the Messenger of Allāh! None knows this other than myself and Umm al-Faḍl."[146] **[6]** Similarly, when Nawfal ibn al-Ḥārith was captured at Badr, the Messenger of Allāh ﷺ said to him: "Ransom yourself, Nawfal!" He replied: "I have nothing with which to ransom myself!" The Prophet ﷺ said: "Ransom yourself with your property in Jeddah." Nawfal said: "I bear witness you are the Messenger of Allāh!" Then he ransomed himself with it.[147] **[7]** The Prophet ﷺ sent 'Ā'isha to a woman he was proposing to so that she may take a look at her. [When she came back] she said, "I saw nothing to talk about." He replied: "You saw a mole on her cheek that made every little hair of yours stand on end!" She said, "There is nothing secret to you! Who can hide anything from you?"[148] **[8]** To some of his companions who came

[145] Narrated from Ibn 'Abbās by Abū Nu'aym in *Dalā'il al-Nubuuwa* (p. 476-477 §409-410) with two good chains cf. Ibn Ḥajar, *Fatḥ* (7:322).

[146] Cited by Ibn Kathīr in his *Tafsīr* (2:328) Sūrat 8:70 and *al-Bidāya*, chapter on the prisoners of Badr.

[147] Narrated by Ibn Sa'd (4:46), al-Ḥākim (3:246=1990 ed. 3:274), Ibn 'Abd al-Barr, *al-Istī'āb* (4:1512 §2642), and Ibn Ḥajar, *al-Iṣāba* (6:479). The property consisted of spears and the ransom was 1,000 of them.

[148] *Mā dūnaka sirru waman yastaṭī'u an yaktumak*. Narrated from (1) Ibn Abī M - layka, from 'Ā'isha by al-Ṭabarānī and Abū Nu'aym as cited by Ibn Ḥajar in *al-Iṣāba* (7:726 *s.v.* Sharāf) from Abū Mūsā al-Aṣbahānī's *Dhayl Asmā' al-Ṣaḥāba* and (2) 'Abd al-Raḥmān ibn Sābiṭ, from 'Ā'isha by Ibn Sa'd (8:160) through al-Wāqidī, Abū Nu'aym in *Tārīkh Aṣbahān* (2:188), al-Khaṭīb (1:301 §165) from the latter, and Ibn 'Asākir in *Tārīkh Dimashq* (51:36) from the latter, all through Jābir ibn Yazīd al-Ju'fī who is

in to see him after having looked at a woman on their way ʿUthmān ibn ʿAffān ﷺ said: "Each of you comes in with fornicating eyes." They said: "What! Is there revelation after the Prophet?" He replied: "Not revelation, but truthful insight" *(lā wa-lākin firāsatun ṣādiqa)*.[149] [9] At one time a young Christian asked al-Junayd al-Baghdadī: "What is the meaning of the Prophet's ḥadīth: 'Beware the vision of the believer for he sees with the light of Allāh'?"[150] Al-Junayd remained immersed in

weak. Cf. Ahmad, *al-ʿIlal* (2:570 §3695), *Kanz* (§35460), al-Aḥdab, *Zawāʾid* (1:318-320 §77), and al-Haythamī (9:254). ʿĀʾisha's very last phrase ("Who…") is only in Abū Nuʿaym, al-Khaṭīb, and Ibn ʿAsākir.

[149] Cited by al-Qurṭubī in his *Tafsīr* (10:44) and al-Qārī in *Sharḥ Musnad Abī Ḥanīfa*, ḥadīth *ittaqū firāsat al-muʾmin*.

[150] A sound *(ṣaḥīḥ)* ḥadīth narrated through Yaḥyā ibn Maʿīn from Abū Umāma al-Bāhilī by al-Ṭabarānī in *al-Muʿjam al-Kabīr* (8:121) and *Musnad al-Shāmiyyīn* (2:407) with a fair *(ḥasan)* chain according to al-Haythamī (10:268 chapter on *firāsa*); Ibn ʿAbd al-Barr in *Jāmiʿ Bayān al-ʿIlm* (1:677 §1197) with a fair chain according to al-Zuhayrī; al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*; Ibn ʿAdī in *al-Kāmil* (4:1523, 6:2401); Abū Nuʿaym in *Ḥilyat al-Awliyāʾ* (6:118) and *al-Arbaʿīn ʿalā Madhhab al-Mutaḥaqqiqīn min al-Ṣūfiyya* (p. 104); al-Khaṭīb in *al-Tārīkh* (5:99); al-Bayhaqī in *al-Zuhd al-Kabīr* (p. 159-160 §358); al-Suyūṭī who declared it fair *(ḥasan)* in *al-Laʾālīʾ al-Maṣnuʿa* (2:329-330) as did al-Shawkānī in *al-Fawāʾid al-Majmūʿa* (p. 243-244); and through the trustworthy ḥadīth Master Muḥammad ibn ʿAwf al-Himṣī by al-Quḍāʿī in *Musnad al-Shihāb* (1:387=1:476). The slight defect *(ʿilla)* of Abū Umāma's chain revolves around al-Bukhārī's shaykh, the narrator ʿAbd Allāh ibn Ṣāliḥ al-Juhanī. [Cf. al-Dhahabī, *Mīzān* (2:440-445 §4383). Al-Arnaʾūṭ said of him in *Taḥrīr al-Taqrīb* (2:222 §3388): "Truthful *(ṣadūq)*, his memorization leaves something to be desired, of fair narrations in follow-ups *(al-mutābaʿāt)*."] However, Shaykh Maḥmūd Mamdūḥ in his monograph *Bishārat al-Muʾmin* presents a convincing argument that the ḥadīth should be graded *ṣaḥīḥ*, as it is established that ʿAbd Allāh ibn Ṣāliḥ narrated it to Yaḥyā ibn Maʿīn and Muḥammad ibn ʿAwf from his written record, and Ibn Ḥajar said of him in *al-Taqrīb* (p. 308 §3388) "He is confirmed when narrating from his book" *(thabtun fī kitābih)* and again in his introduction to *Fatḥ al-Bārī* entitled *Hadī al-Sārī* (p. 414): "Whatever comes from him through the narration of the major experts such as Yaḥyā ibn Maʿīn, al-Bukhārī, Abū Zurʿa, and Abū Ḥātim, is from his sound narrations *(min ṣaḥīḥi ḥadīthih)*."

The ḥadīth is also narrated from Abū Saʿīd al-Khudrī by al-Tirmidhī *(gharīb)*; al-Bukhārī in his *Tārīkh* (7:354); al-Ṭabarī and Ibn Kathīr in their *Tafsīr*s (14:31-32 and 2:556); Abū Nuʿaym in *al-Ḥilya* (10:281-282); al-ʿUqaylī in *al-Ḍuʿafāʾ* (4:129); Abū al-

thought then lifted his head and said: "Submit, for the time has come for you to accept Islām." The young man embraced Islām on the spot.[151]

Al-Qāḍī 'Iyāḍ wrote in *al-Shifā'*, chapter on the Prophet's ﷺ knowledge of the unseen:

> He ﷺ also told his Companions about their secrets and inward thoughts. He told them about the secrets of the hypocrites and their rejection and what they said about him and the believers, so

Shaykh in *al-Amthāl* (p. 78); al-Sulamī in *Ṭabaqāt al-Ṣūfiyya* (p. 156) and *al-Arba'īn*; al-Khaṭīb in *Tārīkh Baghdād* (3:191, 7:242); al-Qushayrī in his *Risāla* (2:480); al-Quḍā'ī in *Musnad al-Shihāb* (1:387); al-Mālīnī on *al-Arba'īn* (p. 91), and Ibn al-Subkī in *Ṭabaqāt al-Shāfi'iyya al-Kubrā* (2:268), all with weak chains because of 'Aṭiyya ibn Sa'd al-'Awfī who concealed his sources. Also narrated with very weak chains from Thawbān, Ibn 'Umar, and Abū Hurayra by al-Ṭabarī, Abū al-Shaykh, Abū Nu'aym, Ibn Abī Ḥātim, and Ibn Kathīr in their commentaries of the verse {*Therein lie portents for those who read the signs*} (15:75); and from other Companions with very weak chains.

Among the incorrect rulings on the grade of this ḥadīth are those given by Ibn al-Jawzī and the philologist al-Ṣaghānī who included it among the forgeries in their respective *Mawḍū'āt* (3:147 and p. 27). Al-Sakhāwī in *al-Maqāṣid al-Ḥasana* (§23) rejects Ibn al-Jawzī's grading of *mawḍū'*, but considers its chains all weak as does al-Aḥdab in *Zawā'id Tārīkh Baghdād* (4:340-343 §687). In confirmation of the general authenticity of this narration the scholars cited another narration whereby the Prophet ﷺ said: "Allāh has servants who know [the truth about people] through reading the signs" *(tawassum)*. Narrated from Anas by al-Bazzār in his *Musnad* as cited in *Zawā'id Musnad al-Bazzār* (4:243), al-Ṭabarānī in *al-Awsaṭ* (§2956), al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr in their *Tafsīr*s (14:32, 10:43, and 2:556), al-Quḍā'ī in *Musnad al-Shihāb* (2:170), and both Abū Nu'aym and Ibn al-Sunnī in their *al-Ṭibb al-Nabawī* as stated by al-'Ajlūnī in *Kashf al-Khafā'* (1:42 §3632) and in *Fatḥ al-Wahhāb* (2:170), all with fair chains according to Ibn Ḥajar in *Mukhtaṣar al-Zawā'id* (2:506 §2302), al-Haythamī (10:268), and al-Sakhāwī in *al-Maqāṣid al-Ḥasana* (p. 20). Al-Dhahabī in his *Mīzān* (1:334) declares it "rejected" *(munkar)* not because the ḥadīth itself is weak but only due to the fact that no one narrates it other than Bakr ibn al-Ḥasan – Abū Bishr ibn al-Muzalliq – whose actual grading is "truthful" *(ṣadūq)* as stated by al-Dhahabī, while others declared him "trustworthy" *(thiqa)*. Shaykh Mamdūḥ in *Bishārat al-Mu'min* (p. 35-38) faulted as incorrect 'Abd al-Raḥmān al-Mu'allimī al-Yamānī's grading of this ḥadīth as weak in his notes on al-Shawkānī's *Fawā'id* (p. 245).

[151] Qushayrī, *Risāla*; Ibn Kathīr, *Bidāya* (11:114); Ibn Khallikān, *Wafayāt* (1:374).

> that one of the hypocrites would say to his friend: "Be quiet! By Allāh, if he does not have someone to inform him, the very stones of the plain would inform him."[152]

Second, on the Prophet's ﷺ prediction whether or not someone is going to be blessed with a child: [**1**] Ibn ʿAbbās said: "Umm al-Faḍl – his mother – narrated to me that as she passed by the Prophet ﷺ while he was sitting in the Chamber *(al-Ḥijr)* he said to her: 'You are pregnant with a boy. When you give birth, bring him to me.' She said that when she gave birth she brought her child to him and he raised the call to prayer in his right ear and the start of prayer in his left. Then he blew some moist air into his mouth *(alba'ahu min rīqih)* and named him ʿAbd Allāh."[153] [**2**] ʿAlī ﷺ said: "The Prophet ﷺ told me: 'A boy shall be born to you after me whom I am giving my name and cognomen *(kunya)*'" – meaning Muḥammad Ibn al-Ḥanafiyya.[154] [**3**] Saʿd ibn Abī Waqqāṣ ﷺ lay ill in Makka and was on the brink of death. He had no children but for one daughter so he said: "Messenger of Allāh, shall I give away all my possessions as charity?" The Prophet ﷺ said no. And so forth until the Prophet ﷺ said: "Give away one third, and one third is a lot." The Messenger of Allāh ﷺ then said to him: "It may be that you will live on so that people will benefit from

[152] Spoken by Abū Sufyān ibn Ḥarb to ʿAttāb ibn Asīd and al-Ḥārith ibn Hishām outside the Kaʿba on the conquest of Makka as the Prophet ﷺ was inside with Bilāl, all three of whom became Muslims when the Prophet ﷺ subsequently reported their words back to them. Narrated by ʿUmar ibn Shayba as stated by Ibn Ḥajar in *al-Iṣāba* (4:429) cf. al-Kilāʿī, *al-Iktifā'* (2:230) and al-Māwardī, *Aʿlām al-Nubuwwa* (p. 165).

[153] Narrated from Ibn ʿAbbās by al-Ṭabarānī in *al-Kabīr* (10:289-290 §10580), Abū Nuʿaym in the *Dalā'il* (p. 550-551 §487), and al-Khaṭīb in *Tārīkh Baghdād* (1:63) cf. *al-Silsila al-Ṣaḥīḥa* (3:34-35).

[154] *I.e.* Muḥammad ibn ʿAlī ibn Abī Ṭālib. Narrated *mursal* from al-Mundhir ibn Yaʿlā al-Thawrī by Ibn Saʿd (5:91-92), Ibn ʿAsākir (38:308, 54:327, 54:330) with the latter's and two other chains, and al-Bayhaqī in the *Dalā'il* as well as from al-Mundhir, from Ibn al-Ḥanafiyya by Aḥmad and Ibn Saʿd (same page), both with a chain of trustworthy narrators per al-Bukhārī's criterion but a different wording in which ʿAlī asks permission to use the name if a boy is born. Cf. *Kanz* (§34330, §37854, §37858).

you and others will be harmed by you."[155] Subsequently, Allāh cured him of his illness, gave him many sons – five of whom narrated ḥadīth from him, – conquered Iraq at his hands, guided through him the throngs who entered Islām at his hands and shared in the spoils, and harmed through him the throngs of the idolaters against whom he fought, killing some and capturing others. He lived on after that illness for fifty years. Imām al-Nawawī said that this ḥadīth was among the stunning miracles *(mu'jizāt)* and that what he ﷺ had said came true.[156] **[4]** Abū Bakr also predicted to 'Ā'isha, shortly before his death, that his wife was bearing a female child and that she would therefore have to share her inheritance with two sisters instead of just Asmā'; later, his daughter Umm Kulthūm was born.[157]

Third, on the Prophet's ﷺ prediction of the outcome of battles: **[1]** Salama ibn 'Amr ibn al-Akwa' ﷺ said: "'Alī stayed behind because of ophthalmia when the Messenger of Allāh ﷺ was in Khaybar. He said: 'How can I stay behind and not go with the Messenger of Allāh ﷺ?' So he went out and caught up with him. On the eve of the victory granted by Allāh the Messenger of Allāh ﷺ said: 'I swear that tomorrow I shall give the standard to a man whom both Allāh and His Messenger love, through whom Allāh shall grant victory.' Then, lo and behold! There was 'Alī among us unexpectedly. They said, 'Here is 'Alī!' so he gave him the standard and Allāh granted victory through him."[158] **[2]** "The Prophet ﷺ mentioned that one of the Mothers of the Believers would go to war, hearing which 'Ā'isha laughed, whereupon he said: 'Wait, fair little one *(ḥumayrā')*, lest it be you!' Then he turned to 'Alī, saying: 'If you have her in your power, treat her kindly!'"[159] **[3]** A man

[155] Narrated as part of a longer narration from Sa'd by al-Bukhārī and Muslim.

[156] Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (11:77-78).

[157] Narrated from 'Ā'isha by Mālik in his *Muwaṭṭa'*, al-Bayhaqī in *al-Sunan al-Kubrā* (6:170), 'Abd al-Razzāq (9:101), Ibn al-Jawzī in *Ṣifat al-Ṣafwa* (1:265), and Muḥibb al-Dīn al-Ṭabarī in *al-Riyāḍ al-Naḍira* (2:122-123 §576).

[158] Narrated from Salama ibn al-Akwa', Sahl ibn Sa'd and Abū Hurayra by al-Bukhārī, Muslim, and Aḥmad.

[159] Narrated from Umm Salama by al-Ḥākim (3:119=1990 ed. 3:129) with a strong

among the idolaters came out on his camel the day of Uḥud and issued a challenge to duel. The people kept back three times. Then al-Zubayr ﷺ went to fight him and jumped so he was with him on the camel. They fought on top of the camel. The Prophet ﷺ said: "The one that is bottom-side is a dead man." Then the idolater fell and al-Zubayr ﷺ fell on top of him and slew him.[160] [**4**] The Prophet ﷺ also predicted to ʻAbd al-Raḥmān ibn ʻAwf before the expedition against Kalb in Dūma (Syria) that he would be victorious and marry the daughter of their king.[161] There are countless other similar reports. Al-Qāḍī ʻIyāḍ wrote in *al-Shifāʼ*, chapter on the Prophet's ﷺ knowledge of the unseen:

> The compilers of the *Ṣaḥīḥ* and the Imāms have related what he taught his Companions and family about regarding his promises to them of victory over his enemies, the conquests of Makka, al-Qudus, Yemen, *Shām* and Iraq, and the establishment of security so that a woman could go from Ḥīra in Iraq to Makka fearing none but Allāh.
>
> He said that Madīna would be raided and Khaybar would be conquered by ʻAlī the next day. He foretold those parts of the world that Allāh was going to open up to his Community and what they would be given of its flowers and fruits, such as the treasures of Chosroes and Caesar. He told about what would happen among them with regard to sedition, disputes and sectarianism, acting as those before them had done, their splitting into seventy-three sects, only one of which would be saved, that they would spread out in the earth, that future people would wear one garment in the

chain, cf. al-Suyūṭī *et al.*, *Sharḥ Sunan Ibn Mājah* (1:178).

[160] In al-Dhahabī, *Tārīkh al-Islām* (*Maghāzī* p. 172-173) and al-Ṣāliḥī, *Subul al-Hudā* (4:287). Al-Zubayr was upset because the Prophet ﷺ had given a sword to Abū Dujāna al-Anṣārī instead of him – his ﷺ cousin.

[161] Narrated by al-Wāqidī in *al-Maghāzī*, Ibn Sa'd (2:89), Ibn Hishām (4:242), and al-Ṭabarī in his *Tārīkh* (3:158), cf. al-Nuwayrī in *Nihāyat al-Arab* (17:209-210), al-Ṣāliḥī, *Subul al-Hudā* (6:150), al-Nawawī, *Tahdhīb al-Asmāʼ* (1:280), al-Dhahabī, *Tārīkh* (*Maghāzī* p. 355-356), Ibn Kathīr, *Bidāya* (4:179) as well as al-Dāraquṭnī in *al-Afrād* cited by Ibn Ḥajar in *al-Iṣāba* under al-Aṣbagh and Tamāḍur bint al-Aṣbagh.

> morning and another in the evening, and dish after dish would be placed before them. They would embellish their houses as the Ka'ba is embellished. Then he said at the end of the hadith: "Today you are better than you will be on that day."
>
> He said that they would strut about on the earth and that the girls of Persia and Byzantium would serve them. Allāh would withdraw their strength from them and the evil ones would overcome the good. They would fight the Turks and the Khazars and Byzantium. Chosroes and Persia would be obliterated so that there would be no Chosroes or Persia afterwards. Caesar would pass away and there would be no Caesar after him. He mentioned that Byzantium would continue generation after generation until the end of time. The noblest and best people would be taken away. When the time grew near, knowledge would be taken away, and sedition and bloodshed would appear. He said: "Woe to the Arabs for an evil that draws near!"

The claim in Chapter Four [p. 77] that the Prophet ﷺ did not know what would happen on the next day on the grounds that he said, "Avoid saying this" to the slave-girl reciting poetry when she said, "Among us is a Prophet that knows what happens tomorrow."[162]

The reason for this order is not because he ﷺ did not know. It is established that Allāh ﷻ is {*the knower of the Unseen, and He reveals unto none His secret save unto every messenger whom He has chosen*} (72:26-27) and He revealed to the Prophet ﷺ knowledge of the future until the Day of Judgment and much of the Hereafter as well. He only objected because knowledge of the unseen was attributed to him ﷺ in absolute terms when only Allāh knows the unseen in absolute terms.[163] Coming from the mouth of a child not yet qualified to pray,[164] such an assertion was reminiscent of the popular belief unbecoming of a Prophet but typical of the false claims of seers, oracles, astrologers

[162] Narrated from al-Rubayyi' bint Mu'awwidh in al-Bukhārī, the *Sunan*, and Aḥmad.

[163] As stated by Ibn Ḥajar in his commentary of this narration in *Fatḥ al-Bārī*.

[164] As stated by Ibn al-Qayyim in his marginalia on Abū Dāwūd' *Sunan*.

etc. that they could, of their own devices, know the future, to which Allāh ﷻ said {*No soul knows what it will earn tomorrow*} (31:34). Hence, the Prophet ﷺ, in one version, added by way of explanation, "Only Allāh knows what happens tomorrow"[165] *i.e.* independently of anyone and with an absolute knowledge.

The claim in Chapter Four [p. 77] that "The poets, who keep eulogising the Prophet ﷺ by writing panegyric and laudatory poems extolling him to the skies and thereby justifying their uncalled for eloquence under the pretext of a mere exaggeration, is [*sic*] absolutely incorrect. So long as the Prophet ﷺ did not even allow the young girls to recite verses in his praise, how could it be justifiable for an intellectual poet to verbalise or listen to such verses."

This garbled prose only serves to further illustrate Ismāʿīl Dihlawī's ignorance of the *Sīra*, of which panegyric and laudatory poetry in praise of the Prophet ﷺ is an integral part. The ḥadīth Master Ibn Sayyid al-Nās in his compendium *Minaḥ al-Madḥ* ("The Gifts of Laud [of the Prophet ﷺ]") lists the names of over 180 male and female Companions who composed and recited poetry in praise of the Prophet ﷺ. Among them is Ḥassān ibn Thābit who said:

I say, and none can find fault with me
But one who lost all sense and is kept afar:
My love shall never cease to praise him!
It may be for so doing I shall be forever in Paradise
With al-Muṣṭafā for whose support in that I hope.
And to attain to that day I devote all my efforts.[166]

The statement at the end of Chapter Four [p. 78] concerning the ḥadīth in al-Bukhārī: "Even though I am the Messenger of Allāh, I swear by Allāh that I do not know what is going to happen to me or to you": "It implies that the kind of treatment Allāh is going to mete

[165] In Ibn Mājah with a fair chain.

[166] Narrated by Ibn Hishām (6:91) cf. al-Kilāʿī, *al-Ikifāʾ* (2:465) and Ibn Kathīr, *al-Bidāya* (5:281). We documented this aspect of the Sunna in a series of posts on the Internet in June and July 2000 under the title "*Saḥaba*'s Celebration of *Mawlid*."

out to His slaves in this world, in their graves, or in the Hereafter is neither known by a Prophet, nor a sage. They neither know about themselves nor about the others."

However, the Ulema said that this ḥadīth was abrogated by the Madanī Sūrat al-Fatḥ which states: {Verily We have granted you a manifest Victory that Allah may forgive you your faults of the past and those to come} (48:1-2).[167] One who does not know the difference between valid rulings and abrogated ones in Islām is not qualified to teach others about the sub-headings of the Law, much less *Tawḥīd*! The Prophet ﷺ is related to say: "Whoever gives fatwa without knowledge, the angels of the heaven and the earth curse him."[168] Ḥudhayfa ibn al-Yamān said: "Only a man who can tell the abrogating verses of the Qur'ān from the abrogated may give fatwās to people. Others are only overreaching fools."[169]

The statement in Chapter Five [p. 84]: "An intercession by someone, enjoying a high-ranking status and the one who is dear and near to Allāh, is utterly impossible. A person who recognises an entity (other than Allāh) to be such kind of mediator, is definitely a polytheist and undoubtedly an ignorant person. He has not understood the meaning of *Ilāh* (God) and has not appreciated the status of the King of kings at all."

This is precisely the doctrine of the *Mu'tazilī*s with regard to intercession. Its inevitable conclusion is that either the Prophet ﷺ does not intercede, or he does not enjoy a high-ranking status and is not dear nor beloved to Allāh! All this is precluded by many proofs in the Qur'ān and the Sunna. Allāh ﷻ preferred the Prophets above all creatures: {*Each one of them did We prefer above Our creatures*} (6:86). He said of Mūsā ﷺ {*and he was well esteemed in the sight of Allāh*} (33:69); He said of 'Īsā ﷺ that he was {*illustrious in the world and the Hereafter, and one of those brought near (unto Allāh)*}

[167] Ibn Ḥajar, *Fatḥ al-Bārī* (3:115-116) cf. al-Ṭabarī, *Tafsīr* (26:6-7).

[168] Narrated by Ibn 'Asākir cf. al-Suyūṭī, *Ḥabā'ik* (p. 187 §694).

[169] Narrated from Muḥammad ibn Sīrīn by al-Dārimī in his *Sunan* with a chain of sound narrators.

(3:45); and He made our Master the Prophet Muḥammad ﷺ the Best of Creation and said, {*And (have we not) exalted your fame?*} (94:4) and {*It may be that your Lord will raise you to a praised estate*} (17:79), meaning the Praiseworthy Station *(al-Maqām al-Maḥmūd)* and the Means *(al-Wasīla)* which the Prophet ﷺ said none but he would receive among all humankind, jinn, and angels, and this is the Station of Intercession by Consensus, at the right of or on the Glorious Throne as described elsewhere.[170]

The statement that Allāh is "like a king who is unable to contravene the law of his kingdom and needs a good reason to allow his minister to intercede for a thief." This is Muʻtazilī belief. Sunnī belief is that Allāh is never for a moment bound by His own Law but is free to place believers in Hell and disbelievers in Paradise if He so wishes, and may do so without the least injustice on His part.

The statement in Chapter Six [p. 97]: "If someone maintains that making a prostration to a creature was permissible in the earlier religions, for instance, the angels prostrated to Ādam and Prophet Jacob ﷺ prostrated to Prophet Joseph ﷺ and hence there is no harm if we make a prostration to a saint as a token of showing our respect to him. We must remember that such a thing proves and confirms one's *Shirk* and thoroughly deprives him of faith" and in Chapter Seven [p. 138-139] on the narration "Worship your Lord and respect your brother"[171]: "It means that all the human beings are brothers to one another. The one who is the most elderly and the most pious is an elder brother. We should respect such a person just like our elder brother. Allāh is the *Rabb* of all and therefore, we should worship none but Him alone. Thus we understand that all the people who are close to Allāh, regardless of whether they are Messengers or saints, are none but the helpless slaves of Allāh, and are our brothers, and as long as Allāh has bestowed on them marks of greatness, they are like our brothers and we are instructed to obey them." Such comments

[170] See our article on "The Prophet's ﷺ Seating on the Throne" and our published notes on the Prophetic Title, "Best of Creation."

[171] See note 166.

contain numerous grave errors of which the gist is that neither does the prostration of respect necessarily denote *shirk* nor does Islamic *adab* allow us to call the Prophets "our elder brothers." Al-Sahāranfūri states in *al-Muhannad*: "He who believes that the Holy Prophet ﷺ is only as much distinguished from us as an elder brother is from the younger one goes, in our view, out of the pale of Islām."[172]

Furthermore, the "brother" narration is problematic as shown by its documentation. Secondly, Ibn Mājah's and Ibn Abī Shayba's narration of the same ḥadīth with the same chain does not contain the clause "Worship your Lord and respect your brother." Lastly, 'Affān ibn Muslim, Aḥmad's Shaykh together with 'Abd al-Ṣamad al-Tannūrī, states "*akhbaranā al-ma'nā*" – "he narrated to us the meaning," warning that this ḥadīth was conveyed to them (by Ḥammād ibn Salama) paraphrased and not in its actual wording. Yes, every clause of this ḥadith is confirmed or strengthened separately by other narrations; but not the clause from which the author of *Taqwiyat al-Īmān* attempts to infer a ruling or an appellation pertaining to the Prophet ﷺ or to Prophets in general.

Nevertheless, even if we were to consider the chain strong and the wording authentic, it would not have the meaning that he claims, due to many reasons:

(1) The Prophet ﷺ said "your brother" and neither used the plural nor said "your big brother."

(2) The Prophet ﷺ is not only referring to Prophets and Saints. Rather, he is saying: worship belongs to Allāh while all human beings are as one nation of brothers in the sense established by the ḥadīths: "You are all the children of Ādam"[173] and "Be servants of Allāh and brothers."[174]

[172] *Al-Muhannad 'alā al-Mufannad* (p. 28=p. 36 of the Karachi Dār al-Ishā'at ed - tion). Note that the exact opposite statement is found in the *Barāhīn Sāṭi'a*, attributed to the same al-Sahāranfūrī!

[173] Narrated from Abū Hurayra by Abū Dāwūd, al-Tirmidhī *(ḥasan)*, and Aḥmad.

[174] Narrated from Abū Hurayra and Anas by al-Bukhārī and Muslim.

(3) There is no actual prohibition of prostrating to him ﷺ in this particular ḥadīth. He only says to "worship Allāh and respect our brother," alluding to the fact that prostration can denote both worship and respect, although human beings are too honorable to prostrate to other than Allāh Most High.

(4) Even if it were authentic, the sentence "Worship your Lord and respect your brother" would actually be a Prophetic *naṣṣ* distinguishing between the two types of prostration: the prostration of worship and the prostration of respect, not a stipulation that we are permitted to call the Prophet our brother or our big brother; even less a proof that the prostration of respect is *shirk*.

(5) In the more authentic version of this ḥadīth he ﷺ merely states: "It is not appropriate *(lā yaṣluḥ)* that any human being should prostrate to another human being." If it were *shirk* he would have emphasized it and not used the understatement "it is not appropriate."

(6) In yet another authentic ḥadīth where Muʿādh prostrates to him ﷺ, he says: "What is this, Muʿādh?" Then after hearing the latter's explanation he simply orders: "Do not," neither calling it *shirk* nor asking Muʿādh to reiterate the testimony of faith, contrary to the irresponsible claim that such a prostration "confirms one's *Shirk* and thoroughly deprives him of faith."

(7) Nor did the Prophet ﷺ call it *shirk* when Qays ibn Saʿd affirmed his desire to prostrate to him as narrated by Abū Dāwūd in the "satrap" ḥadīth nor did he ﷺ ask him to reiterate the *shahāda*! The ḥadīth states: I went to al-Ḥīra [in Iraq] and saw them prostrating before a satrap *(marzubān)* of theirs, so I said, "The Messenger of Allāh ﷺ is more deserving of prostration." Then I came to the Prophet ﷺ and said, "I went to al-Ḥīra and saw them prostrate before a satrap of theirs, but you are

more deserving, Messenger of Allāh, to have people prostrate before you." He said, "Tell me, if you were to pass by my grave, would you prostrate before it?" I said No. He continued, "Therefore, do not do so. If I were to command anyone to prostrate before another I would command women to prostrate to their husbands, due to the special right Allāh gave to husbands over them." Imām Aḥmad Riḍā Khān wrote a brilliant fatwa titled *al-Zubdat al-Zakiyya li-Taḥrīm Sujūd al-Taḥiyya* and showed that prostration to a person or a grave is *ḥarām* and connotatively idolatrous *(shirk ṣūrī)*, not actual *shirk*.

(8) In a highly authentic ḥadīth he ﷺ referred to himself as "the Master *(Sayyid)* of all human beings" [narrated from Abū Hurayra by al-Bukhārī, Muslim, al-Tirmidhī *(ḥasan ṣaḥīḥ)*, Abū Dāwūd, Aḥmad] and Allāh ﷻ in His Book forbids us to call him in the same way as we call one another: {*Make not the calling of the messenger among you as your calling one of another*} (24:63) *i.e.* calling him merely "Muḥammad" or "Abū al-Qāsim." Similarly, we should not refer to him as "our elder Brother."

(9) We must call the wives of the Prophet ﷺ "our mothers" and so it would be impious to call him "our brother." Similarly, we call *Sayyidinā* Ibrāhīm ﷺ "our father" and also *Sayyidinā* Ādam ﷺ, whereas *Sayyidinā* Muḥammad ﷺ deserves not less, but more respect.

(10) The full wording states that the Messenger of Allāh ﷺ was in the midst of a group of the *Muhājirīn* and *Anṣār* when a camel came over to him and prostrated before him. Seeing this, his Companions said, "Messenger of Allāh! the beasts and trees prostrate to you, and it is even more right that we should prostrate to you." He replied, "Worship your Lord, respect your brother, and if I were to order anyone to prostrate to anyone, I would order woman to prostrate to her husband; and if he were to com-

mand her to heave rocks from a yellow mountain to a black mountain and from a black mountain to a white mountain, she should do it."[175] The gist of this narration is to stress that men are custodians over creation deserving of its respect beginning with their wives, but due to their cruelty have become unworthy of this recognition from their wives and even their beasts of burden, although the Prophet ﷺ has stressed that it would not be excessive for a wife to give her husband the respect that a prostration connotes, even an undeserving wrongdoer. In fact, a view of the entirety of the narrations in this chapter indicates that the main issue stressed by the Prophet ﷺ here is the respect of wives for their husbands, not the status of the prostration to other than Allāh Most High.

(11) Al-Dhahabī said in the compendium of his Shaykhs, in the entry devoted to his Shaykh Aḥmad ibn ʿAbd al-Munʿim al-Qazwīnī: "If he [the Prophet ﷺ] had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the Prophet Yūsuf's brothers prostrated to Yūsuf عليه السلام. Similarly, the prostration of the Muslim to the grave of the Prophet ﷺ is for the intention of magnification and reverence. One is not imputed disbelief because of it at all *(lā yukaffaru aṣlan)*, but he is being disobedient."[176] And Allāh knows best.

On the same theme of prostration, the statement in commentary of the "satrap" ḥadīth narrated from Qays ibn Saʿd in Abū Dāwūd's *Sunan* in which the Prophet ﷺ said: "If you were to pass by my

[175] Narrated from ʿĀ'isha by Aḥmad and (bracketed segment only) Ibn Mājah and Ibn Abī Shayba (3:558), all through ʿAlī ibn Zayd ibn Judʿān concerning whom al-Dhahabī said he was too weak to accept a ruling of *ḥalāl* and *ḥarām* on the basis of something narrated only through him – let alone *ʿaqīda* or *īmān* – but Ibn Kathīr in *al-Bidāya* (6:137-138) accepts Aḥmad's chain as meeting the authenticity criteria of the *Sunan*. It is generally strengthened by other narrations as indicated by al-Būṣirī. Cf. also al-Daylamī in *al-Firdaws* (3:344 §5038).

[176] Al-Dhahabī, *Muʿjam al-Shuyūkh* (1:73 §58).

grave, would you prostrate before it?" [Qays] said No. He continued, "Therefore, do not do so [while I am alive]!" The English *Taqwiya* [p. 140] comments: "By this the Prophet ﷺ meant to convey it to the people that the day would come when he ﷺ would pass away and have an eternal sleep in the grave and then he ﷺ would not be worthy of such prostrations." Apart from its crass disrespect, this statement shows *Mu'tazilī*-like disbelief in the life of the Prophets in the grave, of which the most explicit proof is in the ḥadīth of the Prophet ﷺ narrated from Anas in *Ṣaḥīḥ Muslim*: "I saw Mūsā standing in his grave, praying." The original Urdu text for this passage is worse yet and has the words "I will become dust" *(mitti me milne wālā hū)* so that the English translation should more correctly read: "The day would come when he ﷺ would die and turn to dust and then he ﷺ would not be worthy of such prostrations" whereas the Prophet ﷺ said: "Allāh ﷻ forbade the earth to consume the bodies of Prophets!"[177] Some went into verbal contortions to justify the use of this expression and said that what was meant was "die and lay on top of the dust" but this is hardly less objectionable even if it were correct in the first place. Furthermore, the Prophet ﷺ himself asked Mu'ādh to visit him after his death:[178] this – together with the numerous narrations encouraging

[177] Narrated from Aws ibn Aws al-Thaqafī by Abū Dāwūd, al-Nasā'ī, Ibn Mājah, Aḥmad, and others, all with a sound chain meeting Muslim's criterion cf. Ibn Ḥajar in *Fatḥ al-Bārī* (1989 ed. 6:379= 1959 ed. 6:488) and al-Nawawī as in Ibn 'Allān's *al-Futūḥāt al-Rabbāniyya* (3:309).

[178] At the time the Messenger of Allāh ﷺ sent Mu'ādh ibn Jabal to Yemen, the Messenger of Allāh ﷺ went out with him to give him his last recommendations. Mu'ādh was mounted while the Messenger of Allāh ﷺ was walking by Mu'ādh's mount. When he finished he said: "Mu'ādh! It may be that *('asā an)* you shall not meet me again after this year in which I find myself. Perhaps you will *(la'allaka)* pass by my mosque here, and my grave [i.e. to visit me]?" At this Mu'ādh wept uninterruptedly at the thought of parting with the Messenger of Allāh ﷺ. Then he [the Prophet] turned and, facing Madīna, said: "Those closest to me are those who guard themselves from Allāh *(al-muttaqūn)*, whoever they are and wherever they are." Another version adds: "Do not weep, Mu'ādh! Weeping is from Shaytan." Both versions are narrated by Imām Aḥmad in his *Musnad* with two sound chains as stated by al-Haythamī, al-Bazzār (7:91), al-Ṭabarānī in *al-Kabīr* (20:121) and *Musnad al-Shāmiyyīn* (2:102), Ibn Abī 'Āṣim in

the visitation of the Prophet ﷺ in his grave – shows that the state of the Holy Prophet ﷺ there is far worthier of respect and veneration than this misguided author and his defenders attempt to suggest.

The statement, found in several places [cf. p. 42, p. 54, p. 141], that to name oneself ʿAbd al-Rasūl/al-Nabī or Ghulām al-Rasūl/al-Nabī is *shirk*. We refute this nonsense in the section on Iḥsān Ilāhī Ẓāhīr.

As for us we do not say that we are the slave of the Prophet ﷺ but rather, like Qāḍī Yūsuf al-Nabhānī, the slave of his slave. It is ironic that the preface to the English edition of this book is signed precisely by one Ghulam Rasool Mehr! This Ghulam Rasool Mehr was aware that the book was rejected by the *Umma*. He writes [p. 30-31]:

> Today, the scope of this book's potential fruitfullness [*sic*] has widened immensely. Instead of being branded as a flag-bearer of *Wahabism* in the common parlance, he [Ismāīl Dihlawī] is today recognised as a proponent of the great Islamic revival, who raised a banner of *Jihad* on the vast land of the Indian subcontinent…. [I]t is a tremendous service to render *Taqwiyat-ul-Imān* more attractive and worth reading for a joe-public. This is also an undeniable reality that whatever pronoucements Shah Shaheed had made a hundred and thirty years ago, could not be thoroughly understood and appreciated in terms of its importance and qualitative superiority in all the previous ages as much as much as it could be realised and appreciated during the present time of ours.

Nothing could be further from the truth as this unislamic concept of progress towards a brighter future and the slight of the past as comparatively backward and obscurantist. The Prophet ﷺ said, as narrated from Anas in Aḥmad's *Musnad* and *Ṣaḥīḥ al-Bukhārī*: "No year comes to pass for you nor even a single day except the one that follows it is worse [than the present one], and so until you meet your Lord." It is also a remarkable revision of history to represent Ismāʿīl Dihlawī as a reviver of jihād. In reality, he was a rebel *bāghī* who

al-Āḥād wal-Mathānī (3:420) and *al-Sunna,* Ibn Ḥibbān (2:414), and al-Bayhaqī in *al-Sunan al-Kubrā* (10:86).

opposed the jihād against the British declared by the last Mughāl Sultan of India – whom he and his followers considered a *mubtadi'*! – and supported the British instead. To Allāh we belong and to Him we shall return.

Financing Anti-Ṣūfī and Anti-Ash'arī Writers

Books written in Arabic:

Books by Muḥammad Aḥmad 'Abd al-Salām; Muḥammad al-Shuqayrī; Muḥammad Khalīl Harrās; Nāṣir al-Albānī, to whom Ibn Bāz bestowed the King Fayṣal Prize "for services rendered to Islām" (!) the year before their respective deaths; al-Albānī's underling in Kuwait, 'Abd al-Raḥmān 'Abd al-Khāliq – the author of the despicable attack on the Friends of Allāh which he titled *Faḍā'iḥ al-Ṣūfiyya* ("The Disgraces of the Ṣūfīs") and which al-Būṭī termed "an exercise in calumny"; the late Muqbil ibn Hādī al-Wādi'ī who wrote that the Noble Grave be brought out of the Mosque and the Green Dome destroyed, and roamed the Yemen with armed thugs, digging up the graves of the dead with picks and spades; 'Abd al-Raḥmān Dimashqiyya, Maḥmūd 'Abd al-Ra'ūf al-Qāsim al-Madkhalī, Abū Bakr Jābir al-Jazā'irī, Ḥamd 'Abd al-Muḥsin al-Tuwayjirī, Muḥammad Zīnū, and their ilk…

As al-Sayyid Yūsuf al-Rifā'ī said to the Ulema of Najd: "You left none but yourselves as those who are saved, forgetting the Prophet's ﷺ saying: 'If anyone says, 'The people have perished,' then he has perished the most."[179]

Books written in English:

– A glossy tract by Ibn Bāz was published under the title *Sunnah and Caution against Innovation* in which the author prohibits the celebration of the birthday of the Prophet ﷺ *(Mawlid)* when the Consensus of the scholars has explicitly stated that whatever is subject to a difference of opinions among the Ulema cannot be

[179] Narrated from Abū Hurayra by Mālik, Aḥmad, Muslim, al-Bukhārī in *al-Adab al-Mufrad*, and Abū Dāwūd.

declared prohibited. Imām al-Nawawī and even Ibn Taymiyya said: "Scholars only protest against that which musters unanimous consensus; as for what does not muster unanimous consensus, then there is no permission to protest!"[180]

– An anonymous tract entitled *A Brief Introduction to the Salafi Daʿwah* opens with the words: "The Salafi is not of the Ashʿaris, who deny the Attributes of Allah."[181] This crass lie shows ignorance of the *Salaf*, ignorance of the Ashʿarīs, ignorance of the Divine Attributes, and blind imitation of Muḥammad ibn ʿAbd al-Wahhāb's identical claim in *Kitāb al-Tawḥīd*.

– A certain Muḥammad Maʿsoomee al-Khajnadee (d. 1961 CE) – former collaborator to Muḥammad Rashīd Riḍā and contributor to his periodical *al-Manār* – wrote a tract in which he also accuses the Ashʿarīs of deviation. The tract was translated and printed under the title *Blind Following of Madhhabs*.[182]

– The same "al-Khajnadee" went on to produce an identical book distributed for free, this time under the title *Should a Muslim Follow a Particular Madhhab?* This question has long been settled by Dr. Saʿīd al-Būṭī's classic *al-Lāmadhhabiyya Akhṭaru Bidʿatin Tuhaddidu al-Sharīʿata al-Islāmiyya* ("Not Following a School of Law is the Most Dangerous Innovation Threatening Islamic Law").

– A similar translation was produced from the poorly-written tract *Bidʿat al-Taʿaṣṣub al-Madhhabī* signed by ʿĪd ʿAbbāsī, an underling of al-Albānī who was routed by al-Būṭī in a debate published in the latter's classic *al-Salafiyya*.[183]

[180] Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, Chapter entitled *Al-Amr bil-Maʿrūf wal-Nahī ʿan al-Munkar*, hadith of the Prophet ﷺ: "Whoever of you sees wrongdoing, let him change it with his hand…" Al-Nawawī's statement is imitated verbatim by Ibn Taymiyya in *Majmūʿ al-Fatāwā al-Kubrā* (Dar al-Maʿrifa ed. 2:33).

[181] Ipswich, UK: "Jamʿiyyat Ihya' Minhaj al-Sunna," 1993.

[182] Birmingham: al-Hidaayah Publishing, 1993.

[183] See Cf. also ʿAbd al-Ḥakīm Murād's "Understanding the Four *Madhhab*s: the Problem with anti-Madhhabism".

– "A. A. Tabari," a fictious name for the author of *The Other Side of Sufism (ToSoS)* a tract distributed in Wahhābī-funded mosques in the U.S. and posted on the Internet, was refuted line by line by Dr. Hesham Bazaraa with a text titled *ToSoS Unveiled*:

> "*ToSoS* is an enormous shame for its author and its sponsors. The book shows no indication that the author read a single Arabic Sufi text. The 94 footnotes in the back are mostly, "Ibid", definitions, etc. but also contain about eleven English books on Sufism, mostly written or translated by orientalists. Based on these unreliable sources the author condemns a part of Islam that thousands of respected Scholars have praised. He is unable to cite the views of the scholars of Islam against *Tasawwuf* as the overwhelming majority supported it wholeheartedly as an integral part of Islam. Nonetheless he goes on to accuse Muslims who disagree with his anti-Sufi views and Sufis with *kufr*…."[184]

– Another anonymous, 19-page tract against Sufis titled *The Naqshbandi Tariqat Unveiled* and published by persons naming themselves al-Hidaayah out of Colombo, Sri Lanka. This book is a masterpiece of false witness against Muslims and was refuted in a 150-page booklet titled *The "Salafī" Movement Unveiled*[185] with the following headings:

1. "Salafīs" conceal themselves in Anonymity to accuse Muslims.
2. They misuse Qur'ān against Muslims.
3. They forge baseless rulings of *kufr*.
4. They claim Naqshbandīs commit *shirk* but may themselves be committing *kufr*.
5. They quote only in part, in order to convey the opposite of what is meant.

[184] See http://sunnah.org/publication/salafi/tosos.htm as of August, 2007.

[185] See http://www.sunnah.org/publication/salafi/salafi_unveiled/contents.htm.

6. They change the wording of the Qur'an to pass anthropomorphism for Islamic belief.
7. The *Mujassima* accuse Ahl al-Sunna of *tajsīm*.
8. They deny the impendency of the Last Day.
9. They deny the equality of all human beings in creation.
10. They deny the status of Prophets as intermediaries between Allāh and creation.
11. They deny the reality of intercessors.
12. They deny that intercession may save one from the Fire by Divine permission.
13. They believe no knowledge is hidden from them in all of Islām.
14. They quote Qur'ān against Ḥadīth.
    Conclusion: Warn others of the "Salafīs".

10: ABŪ BAKR JĀBIR AL-JAZĀ'IRĪ

Al-Jazā'irī, Abū Bakr Jābir. The late Algerian who fled his country at the time Algeria was in the throes of jihād against the French occupants and settled in Saudi Arabia – which he describesd as "Islam's representative, the state which is the miracle of the 14th century, which only a believer defends and a hypocrite and disbeliever opposes, as long as it stands for Allāh's command" [186] and where he was promoted to the post of Teacher in the Mosque of the Prophet ﷺ in Madīna. There, he sat attacking the Prophet ﷺ, the Ṣūfīs and the Saints, repeating and shouting at the top of his lungs, right next to al-Muṣṭafā ﷺ: "The father and mother of the Prophet are in hellfire! The father and mother of the Prophet are in hellfire!" For this act alone, al-Jazā'irī deserves to receive the title of Harmer of the Prophet ﷺ. He repeated this statement with relation to the father of the Prophet ﷺ in writing.[187] The Sunni position on the issue is clarified elsewhere.[188]

[186] Al-Jazā'irī, *al-I'lām bi-anna al-'Azfa wal -Ghinā'a Ḥarām* (p.57-58).

[187] Al-Jazā'irī, *Wa-Jā'ū Yarkuḍūn*.

[188] See the chapter on Imām Abū Ḥanīfa in our *Four Imāms and their Schools*.

Al-Jazā'irī's books achieved fame as they are heavily marketed by his Wahhābī sponsors, and he was thus able to spread far and wide the usual anti-Ash'arīsm of the Wahhābī school as well as the type of deviant doctrine and dubious ethics illustrated by the following excerpts:

> Supplicating the saints *(du'ā' al-ṣāliḥīn) [sic]*, seeking their help *(al-istighātha bihim)*, and seeking means through their status *(al-tawassul bi jāhihim)* never constituted an act of drawing near to Allāh in the Religion of Allāh ﷻ nor a righteous deed which one might use as a means, but are only prohibited polytheism *(shirk)* in the worship of Allāh, due to which their perpetrator leaves the Religion and must endure in Hellfire forever.[189]
>
> And who is 'Abd al-Salām ibn Mashīsh [al-Shādhilī's teacher]? … If the import of his words were not pure disbelief, it is absurd and meaningless elucubration! … They [Ṣūfīs] take as their lead … the practice of the people of all misguidances *(ahl al-ḍalālāt)* and their sayings such as al-Nabhānī, al-Sha'rānī, Dahlān etc.[190]

He attacked Ṣūfīs and *taṣawwuf* as the reason why the Muslims lost in their struggle against European colonialism, although it is only he himself that took to his heels and did not lift a finger to fight alongside his Algerian countrymen at the time of their struggle for independence from the French. As for the worn out claim that *taṣawwuf* is antithetical to Jihād, it has been once and for all disproved in the current resistance of Ṣūfī Chechen fighters to the savage Russian offensive against Chechnya, the self-sacrificing resistance of the Ṣūfī Shaykhs of Turkey to the forces of atheism, Usman Dan Fodio in Africa, as well as countless books on the Ṣūfī mujāhidīn of North and Central Africa, Central Asia and the Soviet Union as chronicled in As'ad al-Khaṭīb's *al-Buṭūla wal-Fidā' 'inda al-Ṣūfiyya,* B.G. Martin's

[189] Al-Jazā'irī, *'Aqīdat al-Mu'min* (p. 144).

[190] Al-Jazā'irī, *Wa Jā'ū Yarkuḍūn* (p. 51, 11).

Muslim Brotherhoods in Nineteenth Century Africa, Benningsen's *Mystics and Commissars* for the role of Ṣūfīs in preserving Islām in the Soviet Union, and *Lion of Daghestan*.

In his pamphlet *Wa-Jā'ū Yarkuḍūn* which he wrote in response to the reactions of the Ulema to Muḥammad ibn Manī''s ill-mannered verbal attack against Shaykh ul-Islām Muḥammad ibn 'Alawī al-Mālikī, al-Jazā'irī accused the Ṣūfīs of celebrating Mawlid "with entertainment, eating and drinking, with tens of heads of cattle slaughtered 'in the name of the Sayyid' and 'over the Sayyid' and 'for the sake of the Sayyid' with full mixing between the sexes, singing, dancing and wild affirmations."[191] The Moroccan Scholars al-'Amrāwī and Murād responded:

> Not at all, O scrupulous and Godwary man, we do not permit what you claim we do! Nor do we practice it. Nor do we approve of it. We disapprove of it! Therefore, why do you accuse us of it? Have you seen it in any of our books? Have you seen us do it? Has someone told you that we did? {*O believers! If a corrupt person comes to You with news, investigate it*} (49:6)."[192]

It is also reported that he once said, "The meat slaughtered for feeding people on the occasion of Mawlid is more *ḥaram* than swine." Such misguided fatwas are apt illustrations of the face of extremism.

Following is a beautiful poem by Imām Abū al-Ḥasan al-Bakrī which al-Jazā'irī attacked because he considered its contents incorrect.

[191] Al-Jazā'irī, *Wa Jā'ū Yarkuḍūn* (p. 130-131).

[192] 'Amrāwī and Murād, *Wā'izun Ghayru Mutta'iz* (p. 92-93).

IN THE SHADE OF MERCY[193]

by Imām Abū al-Ḥasan Muḥammad al-Bakrī (d. 952)

From *al-Anwār wa-Miṣbāḥ al-Surūr wal-Afkār*
wa-Dhikr Nūr Muḥammad al-Muṣṭafā al-Mukhtār
("The Lights and Beacon of Happiness and Thoughts
and the Commemoration of the Light of the Elect Muḥammad ﷺ")

No Mercy Allāh has sent or will send,
None that may ascend, descend or transcend
In the realm of Allāh or in His Sovereignty,
Whether it is specific or comes in totality,

Except that Ṭaha, His Servant, the Elect,
His Prophet, the Preferred whom He verily has sent

Is certainly its channel as well as its source –
A fact that every man through reason can course!

So beseech him always for everything you need,
For he is the Shafī' [Intercessor] who accepts
all who plead.

Take shelter in him from all distress,
For Safety is he, as well as Fortress.

Lay down the loads of hope before him there;
He is the Refuge, the one who will bear.

In a state of hardship, when calamities fall,
Do not despair; upon him do call.

O most Esteemed of Allāh whom He did create
And the one by whom to Him we supplicate!

[193] Translated from the Arabic by Shaykh Muḥammad ibn al-Sayyid Ibrāhīm al-Ya'qūbī.

How many a time you removed grave grief,
And this is what afflicted me again in brief.

More helpless than me there will never exist;
What strength do I have or will to persist?

By Him who made you in the world sublime
And raised you in rank where no one can climb

Disburden me from all my hardships and pain;
To whom shall I turn if you ever refrain?

At loss am I; my patience is gone.
I have not a clue what next is to be done.

You're the door to Allāh; whoever finds a way
To fare without you is surely turned away.

Prayers on you as the winds of the north
Swiftly shake hands with the flowers that come forth

With Salaam from Allāh as the scent of the Houses
Smells sweet, and the fragrance of incense arises!

With the Family and Companions so long as a dove
On its succulent twig coos softly in the grove.

In his book *Kamāl al-Umma fī Ṣalāḥi 'Aqīdatihā* (p. 11), al-Jazā'irī attacks Imām al-Bakrī and his poem with the words: "How does he call one who neither hears nor sees him nor is able to give him anything nor save him?!" In the same book (p. 14), al-Jazā'irī cites the ḥadīth of the Companion who said to the Prophet ﷺ, "We have none but you to flee to" then says: "If anyone pronounced that sentence after the death of the Messenger of Allāh ﷺ he would be a liar and his statement would constitute *shirk* and *kufr*…. Is it permissible for a Believer today to say, 'We have none to flee to except the Messenger of Allāh'? The answer is no! Because the Messenger of Allāh ﷺ has gone to His Lord, he neither hears us, nor sees us, nor knows about

us, nor supplicates for us!" This shows preference of materialist belief over Islamic doctrine and the mass-transmitted *(mutawātir)* proofs to the contrary of what he claimed are too many to cite here.

The complete ḥadīth states that a Bedouin came to the Prophet ﷺ and said, "Messenger of Allāh! We came to you because our camels and children are suffering!" Then he recited poetry:

We have come to you when even our virgins' milk is dry,
And the mother worries for her own life over her child's,
And the child lets down his arms sitting still
For hunger, a hunger unstilled, uninterrupted.
We have nothing left from what our people eat
Except bitter colocynth and camel-wool mixed with blood.
And we have none but you to flee to!
For where can people flee except to the Messengers?

Then the Prophet ﷺ stood up and, dragging his garment, climbed up the pulpit and said: "O Allāh! Send us water...." whereupon rain fell abundantly. Then the Prophet ﷺ said: "If Abū Ṭālib were alive he would have liked to see this. Who will recite for us what he said?" Hearing this, ʻAlī stood up and said: "Messenger of Allāh! I think you mean his saying:

A fair-skinned one by whose face rainclouds are sought,
A caretaker for the orphans and protector of widows!
With him the clan of Hāshim seek refuge from calamities
For they possess in him immense favor and grace...."[194]

Al-Jazā'irī wrote the book *Ilā al-Taṣawwuf yā ʻIbād Allāh* ("Run to *Taṣawwuf*, O Servants of Allāh") against the Tījānī Ṭarīqa and was soundly refuted by Shaykh Aḥmad al-Qaṭʻānī with his 1992 book *al-*

[194] Narrated from Anas by al-Taymī in *Dalā'il al-Nubuwwa* (p. 184 §238) and al-Bayhaqī in *Dalā'il al-Nubuwwa* (6:141) cf. Ibn ʻAbd al-Barr, *Tamhīd* (22:64), Ibn Ḥajar, *Fatḥ al-Bārī* (2:495=1989 ed. 2:629 *isnād ṣāliḥ*), and Ibn Kathīr, *Bidāya* (6:90-91).

Ḥujjat al-Mu'ṭāh fīl-Radd 'alā Ṣāḥib Kitāb ilā al-Taṣawwuf ya 'Ibād Allāh ("The Practical Demonstration in Refuting the Author of the Book 'Run to *Taṣawwuf*'"). Al-Sayyid Yūsuf al-Rifā'ī also remarked that the very title "Run to *Taṣawwuf*" was a deception designed to mislead readers. {**They think to beguile Allāh and those who believe, and they beguile none save themselves; but they perceive not**} (2:9).

Al-Jazā'irī produced a commentary on the Qur'ān titled *Aysar al-Tafāsīr* with the expressed intention that it might be a substitute to the celebrated *Tafsīr al-Jalālayn* of the two Imāms, al-Maḥallī and al-Suyūṭī which it criticizes as unreliable (although he then quotes from it in his book!). In the introduction to *Aysar al-Tafāsīr li-Kalām al-'Alī al-Kabīr* the reader is treated to the following oddities:

- The author claims that the reason he was moved to write is, in his own words, "The ardent desire of Muslims today to study the Book of Allāh, understand it, and practice it, a desire that they have not felt for several centuries in which the Qur'ān was recited over the dead and not for the living." This kind of sweeping disparagement of the *Umma* typifies every single sect since the early centuries and is found, in our time, under the pen of al-Mawdūdī, Sayyid Quṭb, and others.

- The author claims that his *Tafsīr* contains "The Saving Salafī Belief" – a spurious statement from several perspectives. First, the saving belief is the belief of the *Salaf*, which is different from "Salafī belief." For one, "Salafi belief" has been accused East and West of anthropomorphism, a heresy that constitutes disbelief according to the Ulema. Second, the belief of the *Khalaf* is also the Saving Belief because it is precisely that of the *Salaf* among *Ahl al-Sunna*.

- The author claims that his *Tafsīr* provides "the education of the power of *taqwā* in the souls." This is surely the first time in Islām that an author has claimed that a book of *Tafsīr* – his book – actually educates Muslims rather than live teachers and rather

than the Qur'ān! What is more, he claims that his book teaches them *taqwā*. Surely, the world must be full of *Muttaqīn* at this time because the book was distributed for free East and West.

- The author's method is mostly unscholarly blind imitation as he takes for his references two contemporary sources – al-Marāghī and *Taysīr al-Raḥmān* – rather than sift through the established sources of ḥadīth and *Tafsīr* incumbent on every responsible Scholar. Similarly, al-Jazā'irī shows complete inability in ḥadīth as he shows no knowledge of ḥadīth references beyond a single modern source, namely, Nāṣīr al-Albānī, who is anything but reliable.

- The author says that he began to write his *Tafsīr* on Rajab and published its first third in Ramaḍān of the same year, a clear and manifest indication of irresponsible haste in his approach to the Book of Allāh. This is further confirmed by the shoddiness of that work and its abundant mistakes which necessitated a corrective edition shortly thereafter! Then he claimed that the corrective edition was merely an "additional commentary" *(ḥāshiya)* which he named *Nahr al-Khayr 'alā Aysar al-Tafāsīr*. He said: "I have put in this *ḥāshiya* some of the things the student of learning might want to know, such as lexical or rhetorical proofs, or beautiful reports, or important ḥadīth references, or a certain aspect for a given verse that has many aspects, or one of the secrets of the Qur'ān, or some remarkable feature connected to it…. and more importantly, rectifications of an opinion of mine, correction of a mistake, removal of an omission, or addition of certain rulings." Surely, one who writes a *Tafsīr* devoid of all of the above ought to re-write it completely, or not write anything in the first place.

- Al-Jazā'irī claims that his *Tafsīr* is "easy and handy" but proves incapable of numbering the chapter and verses for easy reference, although no modern *Tafsīr* is devoid of them, without which the book is cumbersome.

- These remarks were provided by Shaykh Munīr al-Ḥāyik in Damascus, who concluded by saying: "This is only a cursory look at a book whose author tried to head-butt the clouds, to rival Imām al-Suyūṭī – condemning his book as nefarious! – except that one look at the works of Imām al-Suyūṭī leaves us gaping at his learning and science, not to mention the fact that he was among the great righteous ascetics of the *Umma* – Allāh be well-pleased with him!"

In his 1998 book *al-Gharānīq: Qiṣṣatun Dakhīlatun ʿalā al-Sīrati al-Nabawiyya* ("The Cranes: A Story Interpolated into the Prophetic *Sīra*"), Ṣāliḥ Aḥmad al-Shāmī notes that al-Jazā'irī in his book *Hādhā al-Ḥabīb* advocates the position that the story of the Cranes is absolutely authentic and that the Prophet ﷺ was in fact misled by Satan to recite verses that not only do not belong to the Qur'ān, but also call for the intercession of pagan divinities together with Allāh ﷻ. It is noteworthy that among the early sects, the Khārijīs were also known to attribute the possibility of major sins to Prophets.

The Story of the Cranes

1. Ibn Saʿd (d. 230) said: Muḥammad ibn ʿUmar[195] narrated to us: (1) Yūnus ibn Muḥammad ibn Faḍāla al-Zafarī narrated to me: From his father who said: (2) From Kathīr ibn Zayd: From al-Muṭṭalib ibn ʿAbd Allāh ibn Ḥaṭab who said:

> The Messenger of Allāh ﷺ saw rejection coming from his people, so he sat in isolation, wishing to himself: Would that nothing is revealed to me that would drive them away from me. Thereafter the Messenger of Allāh ﷺ approached his people again and made overtures to them, and they responded to him. One day he sat with

[195] Muḥammad ibn ʿUmar al-Wāqidī (d. 207), Aḥmad ibn Ḥanbal said of him: "He is a liar." Al-Bukhārī and Abū Ḥātim al-Rāzī said: "Discarded." Ibn ʿAdī said: "His narrations are not retained, and their bane comes from him." Ibn al-Madīnī said: "He forges hadiths." Al-Dhahabī said: "Consensus has settled over his debility." *Mīzān* (3:662-666 §7993).

them in one of the usual public gatherings around the Ka'ba and he recited to them {*By the Star when it sets*} (Sūra 53, al-Najm). When he reached the words: {*Have you thought upon al-Lāt and al-'Uzzā? And Manāt, the third, the other?*} (53:19-20), the devil interjected two phrases *(kalimatayn)* upon his tongue: "Those are the elevated cranes: truly their intercession is dearly hoped!" The Messenger of Allāh ﷺ spoke these two phrases then went on to finish the entire Sūra, then he prostrated and all those in attendance prostrated. Al-Walīd ibn al-Mughīra took a handful of earth and [applying it to his forehead] prostrated on it, for he was an aged old man who could not prostrate. It is also said that Abu Uḥayḥa Sa'īd ibn al-'Āṣ was the one who did this.... and some say both did it. They [the Quraysh] were elated at what the Messenger ﷺ had spoken, saying: "We definitely know that Allāh gives life and gives death as well as creates and sustains, but these our gods intercede for us before Him, so if you give them their share, we are with you." This statement of theirs bore heavily on the Prophet ﷺ and he withdrew to his house. When evening came, Gibrīl ﷺ came to him and rehearsed the Sūra with him, whereupon Gibrīl said: "Did I bring you those two phrases *(al-kalimatayn)*?" The Messenger of Allāh ﷺ said: "Have I said on the part of Allāh something He never said?" Whereupon Allāh revealed to him [p. 206] the verse: {*And they indeed strove hard to beguile you (Muḥammad) away from that wherewith We have inspired you, that you should invent other than it against Us; and then would they have accepted you as a friend*} (17:73).[196]

2. Imām al-Baghawī (d. 510) said in his commentary of the Qur'ān concerning the story of the cranes:

Ibn 'Abbās, Muḥammad ibn Ka'b al-Quraẓī and others of the commentators of Qur'ān said that when the Prophet ﷺ saw the turning away of his people from him and it bore heavily on him to see the distance grow between them and what he brought them

[196] Narrated by Ibn Sa'd (1:205).

on the part of Allāh, he desired in his soul *(tamannā fī nafsihi)* that there come from Allāh something that would bridge the gap between him and his people, for he was deeply concerned that they should have faith. As he was in a gathering of the Quraysh one day, Allāh revealed Sūrat al-Najm (53), whereupon the Messenger of Allāh ﷺ began to recite it, until he reached His saying: {*Have you thought upon al-Lāt and al-'Uzzā? And Manāt, the third, the other?*} (53:19-20), whereupon the devil interjected upon his tongue *(alqā al-shayṭān 'alā lisānihi)* in connection with that of which he spoke to himself and was hoping for: "Those are the elevated cranes: truly their intercession is dearly hoped!" When the Quraysh heard this, they rejoiced greatly. The Messenger of Allāh ﷺ proceeded with his recitation until the end of the Sūra, at which point he prostrated, and the Muslims prostrated with him as well as all those of the pagans that were in the mosque. There remained no-one in the mosque, neither believer nor non-believer, except he prostrated, but for al-Walīd ibn al-Mughīra and Abū Uḥayḥa Sa'īd ibn al-'Āṣ who took a handful of earth and applied it to their foreheads, prostrating on it, for they were aged old men who could not prostrate.

Then the Quraysh dispersed in elation at the way they had heard their gods mentioned, saying: "Muḥammad has mentioned our gods in the best way possible!" They also said: "We definitely know that Allāh gives life and gives death as well as creates and sustains, but these, our gods, intercede for us before Him! So, if Muḥammad gives them their due share, we are with him." When evening came, Gibrīl came to the Messenger of Allāh ﷺ and said: "Muḥammad! What have you done? You have recited to the people something which I never brought you from Allāh ﷻ." Hearing this, the Prophet ﷺ was deeply grieved and feared much from Allāh. So Allāh revealed to him the following verse in which he consoled him, as He was ever merciful towards him: {*Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of that which*

he recited thereof. But Allāh abolishes that which Satan proposes. Then Allāh establishes His revelations. Allāh is Knower, Wise} (22:52).

Meanwhile those of the Prophet's Companions who were in Abyssynia heard the news of the prostration of the Quraysh and the rumor that the Quraysh and the Meccans had accepted Islam, so most of them returned to their kindred. But when they neared Mecca the news reached them that what they had heard of the Islam of the Meccans was false. So no-one actually entered Mecca except under protection or stealthily. When the above verse was revealed, the Quraysh said: "Muḥammad regrets his words about the status of our gods before Allāh and has now changed them." The two phrases that the devil had interjected upon the tongue of the Messenger of Allāh ﷺ by then were in the mouth of every idolater, and their hostility increased in intensity against those who had accepted Islam.[197]

3. Al-Ṭabarī (d. 310) said in his Qur'anic commentary:

The sayings concerning the interpretation of the verse: {*Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allāh abolishes that which Satan proposes. Then Allāh establishes His revelations. Allāh is Knower, Wise*} (22:52):

> It was said that the reason for which this verse was revealed upon the Messenger of Allāh ﷺ is that the devil had interjected upon the Prophet's tongue ﷺ during some of his recitation of the Qur'ān as it had been revealed to him by Allāh, something which Allāh had not revealed. Then this bore heavily on the Messenger of Allāh ﷺ who became despondent, whereupon Allāh Almighty comforted him by revealing to him the above....[198]

[197] Al-Baghawī, *Lubāb al-Ta'wīl fī Ma'ālim al-Tanzīl* (Dar al-Fikr ed. 3:293).

[198] Al-Ṭabarī, *Jāmi' al-Bayān fī Tafsīr al-Qur'ān* (Beirut: Dār al-Fikr, 1405/1985,

Al-Ṭabarī then proceeds to narrate reports to that effect, all of them weak, but the collective weight of which suggests authenticity as stated by Ibn Ḥajar in *Fatḥ al-Bārī* (see below). Al-Ṭabarī said:

> The gist of the interpretation of the verse is: "We never sent before you any Messenger nor Prophet except that, when he uttered the Book of Allāh in recitation, or discoursed and spoke, the devil interjected something into what he uttered of the Book of Allāh in recitation or into his discourse and speech, {*But Allāh abolishes that which the devil interjects*}, *i.e.* He removes whatever suggestion the devil interjects upon the tongue of the Prophet and nullifies it."

Al-Ṭabarī goes on to state that the verses that follow make explicit the fact that the reason for this incident was to test the belief of those that harbored a disease in their hearts and increase the belief of those who were rightly-guided – and this test continues until our time:

22:53 {*That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened. Lo! the evil-doers are in open schism.*}

22:54 {*And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allāh verily is guiding those who believe unto a right path.*}

22:55 {*And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.*}

22:56 {*The Sovereignty on that day will be Allāh's. He will judge between them. Then those who believed and did good works will be in Gardens of Delight,*}

22:57 {*While those who disbelieved and denied Our revelations, for them will be a shameful doom.*}

reprint of the Bulaq 1322-1330/1904-1911 ed. 17:186).

4. Al-Jaṣṣāṣṣ (d. 370) said in his Qur'anic commentary:

> Concerning the verse: {*Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allāh abolishes that which Satan proposes. Then Allāh establishes His revelations. Allāh is Knower, Wise*} (22:52):
>
> It was narrated from Ibn 'Abbās, Sa'īd ibn Jubayr, al-Daḥḥāk, Muḥammad ibn Ka'b, and Muḥammad ibn Qays that the circumstance of revelation for this verse was that when the Prophet ﷺ recited {*Have you thought upon al-Lāt and al-'Uzzā? And Manāt, the third, the other?*} (53:19-20), the devil interjected *(alqā)* into his recitation: "Those are the elevated cranes: truly their intercession is dearly hoped!"
>
> There is difference of opinion over the meaning of "the devil interjected." Some said that when the Prophet ﷺ recited this Sūra and mentioned in it the idols, the pagans knew that he would vilify them and so one of them said, at the time the Prophet ﷺ reached the words {*Have you thought upon*} etc. "Those are," etc. in full presence of the multitude of the Quraysh in the holy Mosque. At that time the generality of the pagans who were far back said: "Muḥammad just praised our divinities!" and they conjectured that this was part of his recitation. Thereafter, Allāh declared this claim of theirs false, and showed that the Prophet ﷺ never recited it in the first place, but that it was only recited by one of the pagans. Allāh named that person "Satan" because he was one of the devils of humankind... *shayṭān* being a name for every obdurate rebel among jinn and humankind. It was also said that it is possible that he was one of the devils of the jinn.[199]

[199] Al-Jaṣṣāṣ, *Aḥkām al-Qur'ān* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1405/1985 ed. 5:83-84).

5. Al-Tha'ālibī (d. 876) said in his Qur'anic commentary:

> Al-Qāḍī 'Iyāḍ said [in *al-Shifā*]: "Suffice it for you that this narration was not documented by any of the scholars of sound ḥadīth, nor have any of the trustworthy narrators related it with a healthy, uninterrupted chain. The only ones to be interested in it are the type of commentators and historians who are interested in every strange matter, blindly compiling from the books everything their hands fall upon, whether it is sound or feeble." The Qāḍī Abū Bakr told the truth.[200]

6. Abū al-Su'ūd (d. 951) said in his Qur'anic commentary:

> Concerning the verse: {*Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allāh abolishes that which Satan proposes. Then Allāh establishes His revelations. Allāh is Knower, Wise*} (22:52):
>
> It was said that he [the Prophet ﷺ] hoped, because of his yearning that his people should have faith, that there be revealed to him something that would bring them nearer to him, and he persisted in this until he was among them and Sūrat al-Najm was revealed; whereupon he began to recite it, and when he reached {*And Manāt, the third, the other*}, the devil whispered to him with the result that his tongue tripped in inattention and he said "Those are the elevated cranes: truly their intercession is dearly hoped!" Whereupon the pagans rejoiced and joined him in prostration when he prostrated at the end of the Sūra, and there remained none in the Mosque – whether believer or pagan – except they all prostrated. After this, Gibrīl عليه السلام warned him of the mistake, then Allāh ﷻ rebuked him with this verse. This account is rejected by the scholars of verification.[201]

[200] Al-Tha'ālibī, *al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān* (Beirut: Mu'assasat al-A'lamī lil-Maṭbū'āt, 1970?, reprint of the original 1323/1905 Algerian ed. 3:84).

[201] Abū al-Su'ūd, *Irshād al-'Aql al-Salīm ilā Mazāyā al-Qur'ān al-Karīm* (Dār Iḥyā' al-Turāth al-'Arabī, 6:113).

7. Ibn Ḥajar said:

> All the paths of this ḥadīth are either weak or cut off, except for that of Sa'īd ibn Jubayr... However, the profusion of the chains show that the story has a basis, furthermore, there are two other *mursal* chains whose narrators are those of al-Bukhārī and Muslim. The first one is that narrated by al-Ṭabarī through Yūnus ibn Yazīd from Ibn Shihāb [al-Zuhrī]: "Abū Bakr ibn 'Abd al-Raḥmān ibn al-Ḥārith ibn Hishām narrated to me," etc. The second is what al-Ṭabarī also narrated through al-Mu'tamir ibn Sulaymān and Ḥammād ibn Salama from Dāwūd ibn Abī Hind from Abū al-'Āliya.... Contrary to what Abū Bakr ibn al-'Arabī and al-Qāḍī 'Iyāḍ have claimed whereby the story has no basis at all.... When the paths of a ḥadīth are many and distinct, it shows that the report has a basis.... So, as I said, there are three sound but *mursal* chains for it, among them what meets the criteria of the two *Ṣaḥīḥ*s but for the fact that they are *mursal*. These constitute proof for both those that accept *mursal* reports as proofs and those that do not, due to the mutual strengthening of the chains.
>
> This said, it is incumbent to interpret the incident and address what appears to be reprehensible, namely the statement "the devil interjected upon the Prophet's tongue ﷺ the words 'Those are the elevated cranes: truly their intercession is dearly hoped.'" Such a thing is precluded from being accepted in literal terms for it is impossible for the Prophet ﷺ to add something to the Qur'ān that does not belong to it whether deliberately *('amdan)* or erroneously *(sahwan)*. ...
>
> Al-Qāḍī 'Iyāḍ did well when he said: "It is possible the Prophet ﷺ was mentioning the belief of the pagans by way of derision, noting that at that time it was permitted to speak in the midst of prayer. To this position leaned Ibn al-Baqillānī. It was also said that when he reached the words {*Have ye thought upon al-Lāt and al-'Uzzā? And Manāt, the third, the other?*}, the pagans feared lest he would add something to mock their gods, so they hastened to interject and jeer so as to cover up what was coming next, as was

their habit stated in the verse {*Those who disbelieve say: Heed not this Qur'ān, and drown the hearing of it; haply ye may conquer*} (41:26). This act on their part was attributed to the devil as it was he that inspired it to them. Or, what was meant by the devil was the devil of humankind.... It was also said that the Prophet ﷺ used to recite the Qur'ān slowly, so that the devil lay in wait for one of the pauses and uttered the words in question with the same timbre of voice. Those that were near him heard it as if coming from the Prophet ﷺ and attributed it to him. This is the best of all interpretations."

Ibn al-'Arabī also approved of the latter interpretation, saying: "This verse [{*Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of his amāniyya ("that which he recited thereof")*} (22:52)] is an explicit proof-text, in our School, to the innocence of the Prophet ﷺ of what was imputed to him. The meaning of *amāniyya* in the verse being: 'recitation.' Allāh ﷻ therefore informed us in this verse that His way with His Messengers is that when they say something, Satan adds something to it on his part. This is an explicit proof-text that it is Satan that conveys this statement inside the Prophet's words ﷺ and it is not the latter that says it. A precedent for this view was given by al-Ṭabarī, in keeping with his high erudition, vast learning, and perspicuous analysis, and HE DECLARED IT THE CORRECT INTERPRETATION AND SETTLED ON IT."[202]

8. The Egyptian writer Muḥammad Haykal rejected the authenticity of the story on various grounds:

Incoherence of the Story

It is a story whose incoherence is evident upon the least scrutiny. It contradicts the infallibility of every prophet in conveying the message of his Lord. All the more wonder, therefore, that some

[202] Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. vol. 8:439-440).

Muslim scholars have accepted it as true. Ibn Isḥāq, for his part, did not hesitate at all to declare it a fabrication by the *zindīqs* [non-Muslims concealing their heretical beliefs, falsely pretending that they are members of the *Umma*]. Those who were taken in by it rationalized it further with the verse, {*Every prophet We sent before you was such that whenever he pressed for revelation to come, Satan would hasten to inspire him with something satisfying his wish and thus necessitate God's abrogation of it if scripture is to be kept absolutely pure and true. God is all wise and all knowing. That which Satan had given is a lure for those who are sick of mind and hard of heart. Surely the unjust are deep in error*} [22:52-53]. Some explain the word *tamannā* in the foregoing verse as meaning "to read"; others give it the usual meaning of "to press wishfully." Muslim and Western scholars who accept the story explain that the Prophet ﷺ suffered heavily from the persecution the unbelievers directed at his companions. They tell how the unbelievers killed some Muslims, exposed others to burning by the sun while pinned down to the ground with heavy stones (as was the case with Bilāl ؓ), and how these sufferings pressured Muḥammad ﷺ to permit his companions to migrate to Abyssinia. They underscore Quraysh's alienation and the psychological effect of their boycott upon the Prophet. Since Muḥammad ﷺ was very anxious to convert them to Islām and to save them from idol worship, they claim that his thinking of reconciling them by adding a few verses to Sūrat al-Najm is not farfetched. Finally, they allege that Muḥammad's ﷺ jubilation was all too natural when, coming to the end of his recitation and prostrating himself, the Quraysh joined in, showing their preparation to follow him now that he had given a share to their gods with God.

To these tales of some books of biography and exegesis, Sir William Muir adds what he thinks is a final and conclusive proof. He says that the emigrants to Abyssinia had hardly spent three months there during which the Negus had tolerated as well as protected them when they decided to return to Makkah. Had

they not heard news of a reconciliation between Muḥammad ﷺ and Quraysh nothing would have caused them to return so soon. But, reasons Muir, how could there be reconciliation between Muḥammad ﷺ and Quraysh without a determined effort to that effect on the part of Muḥammad ﷺ? In Makkah, the Muslims had then been far fewer and weaker than the Quraysh. They were still incapable of protecting themselves against the injuries which the Quraysh had been inflicting upon them. Why, then, should the Quraysh have taken the initiative in such reconciliation?

Refutation of These Arguments

These are the arguments on which stands the claim for veracity of the story of the goddesses. They are all false, incapable of standing any scrutiny or analysis. Let us begin with the argument of the Orientalist Muir. The Muslims who returned from Abyssinia did so for two reasons. First, 'Umar ibn al-Khaṭṭāb ؓ was converted to Islam shortly after their emigration. With him, he brought to the Muslim camp the same boldness, determination, and the tribal standing with which he had been fighting the Muslims before. He never concealed his conversion nor did he ever shun the Quraysh opponents. On the contrary, he proclaimed his conversion publicly and challenged the Quraysh openly. He did not approve the Muslims' concealment of themselves, their secret movement from one end of Makkah to the other, and their holding of prayers at a safe distance from any Quraysh attack. 'Umar began to fight the Quraysh as soon as he entered the faith of Islām, constantly pressed his way close to the Ka'bah, and performed his prayer there in company with whatever Muslims that decided to join him. It was at this new challenging turn of events that the Quraysh came to the realization that any further injury inflicted upon Muḥammad ﷺ or his companions would henceforth create a civil war of which nobody knew the consequences. By this time, a great number of men from the various clans of Quraysh had joined Islam. To kill any one of these would necessarily imply the rise to war not only

of his fellow Muslims but of all the clans of which the various Muslims or allies were members, even though the rest of the clan or the tribe were still of a different religion. After the conversion of ʻUmar ﷺ and the entry of so many members of other clans into the faith, it became impossible to fight Muḥammad ﷺ in the same way as before. Such a course could easily expose the whole of Quraysh to terrible peril. It was necessary to find a new way which did not incur such risks, and until such way was found, the Quraysh thought it advantageous to enter into an armistice with Muḥammad ﷺ and the Muslims. It was this news which reached the emigrants in Makkah and prompted them to return home.

Two Revolutions in Abyssinia

The emigrants would have hesitated to return to Makkah were it not for another reason. A revolution broke out against the Negus in which his personal faith as well as his protection of the Muslims were under attack. For their part, the Muslims had prayed and wished that God would give the Negus victory over his enemies. But they could not participate in such a conflict since they were foreigners who arrived there too recently. When, at the same time, they heard of the news of an armistice between Muḥammad ﷺ and Quraysh favorable to the Muslims and protecting them from injury, they decided to escape from the Abyssinian revolution and return home. That is exactly what all or some of them did. They hardly reached Makkah, however, when Quraysh decided upon a course of action against the Muslims and entered into a pact with their allies to boycott Banū Hāshim completely in order to prevent any intermarriage with them and to stop any purchase by or sale to them. As soon as this new alliance was concluded, open war broke out again. The returning Muslims sought immediately to re-emigrate and take with them all those who could manage to go. These were to meet greater difficulties as the Quraysh sought to impede their move. What caused the Muslims to return from Abyssinia, therefore, was not, as Orientalist Muir claims, the

reconciliation of Muḥammad ﷺ with Quraysh. Rather, it was the armistice to which the Quraysh was compelled to resort following the conversion of 'Umar and his bold support of the religion of God with his tribal relations. The so-called reconciliation, therefore, constitutes no evidence for the story of the goddesses.

Inverted Evidence of the Qur'anic Text

As for the argument of some biographers and exegetes that the verses, {*They had almost succeeded in inducing you . . .*} [17:73-75] and {*Every prophet We sent before you was such that, whenever he pressed for revelation . . .*} [22:52-53] constitute evidence for the story of the goddesses, it is yet more incoherent than that of Sir Muir. It is sufficient to remember that the first group of verses include the statement, {*Had We not confirmed you in your faith, you might have been tempted. [Then We would have made you taste a double (punishment) of living and a double (punishment) of dying, and you would have found no helper against Us]*} (17:74-75). This group shows that even if Satan had actually hastened to inspire Muḥammad ﷺ with something satisfying his wish and thus induced him to favor the unbelievers, God had confirmed the Prophet in his faith and prevented him from falling to the temptation. Had Muḥammad ﷺ really fallen, God would have inflicted upon him inescapable punishment. The point is, precisely, that he did not fall. Hence, these verses prove the opposite of what these advocates assume them to prove. The story of the goddesses asserts that Muḥammad ﷺ did indeed incline toward the Quraysh, that the Quraysh had indeed induced him to add to the divine word, and that he indeed did attribute to God that which God had not said. The text, [{*Muḥammad saw some of his Lord's greatest signs. Would you consider, after al-Lāt and al-'Uzzā, Manāt, the third goddess? But would you give God the females and keep for yourselves the males? That is indeed an unjust division. But they are all mere names which you and your ancestors have named and for which God gave no authority. In this claim of yours you*

followed naught but conjecture and your own wishful thinking, while true guidance has arrived to you from your Lord} (53:18-23)] on the other hand, tells us the exact opposite, namely that God confirmed him in his faith and that he did not add to the divine word. Moreover, we should well bear in mind the fact that the books of exegesis and the books dealing with the causes and circumstances of revelation regardless of whether or not they subcribe to the story in question affirm that these verses had been revealed at a time other than that during which the story of the goddesses had presumably taken place. To resort to the story of the goddesses in order to disprove the infallibility of the prophets in their conveyance of divine messages not only runs counter to the whole history of Muḥammad ﷺ but constitutes a fallacy of incoherent reasoning and, hence, a futile and perverse argument.

As for {*Every prophet We sent before you...*}, these verses are utterly devoid of relation to the story of the goddesses. Moreover, they clearly affirm that God will abrogate all that the devil may bring forth, that Satan's work is only a lure to those who are sick of mind and hard of heart, and that God, the all wise and all-knowing, would keep His scripture absolutely pure and true.

Fallacious Reasoning of the Claim

Let us now turn to a critical and scientific analysis of the story. The first evidence which imputes suspicion to the story is the fact that it has been reported in many forms and versions. First there is the report that the fabricated verses consist of the following words: "*Tilka al-gharānīq al 'ulā; wa'inna shafā'atahunna laturtajā.*" Others reported them as consisting of, "*al-gharāniqah al-'ulā: inna shafā'atahum turtajā.*" Still others reported that they consist of the following words, "*Inna shafā'atahunna turtajā*" without mentioning the word "*al-gharānīq*" or "*al-gharāniqah*" at all. According to a fourth version, they were supposed to consist of the words: "*Innahā lahiya al-gharānīq al-'ulā.*" A fifth version reads, "*Wa-*

innahunna lahunna al-gharānīq al-'ulā wa-inna shafā'atahunna lahiya allatī turtajā." The collections of Ḥadīth have given us still more varied versions. The multiplicity of the versions proves that the report itself is fabricated, that it had been fabricated by the *zindiqs* – as Ibn Isḥāq had said earlier – and that the forgers had sought thereby to spread doubt into the message of Muḥammad ﷺ and to attack his candidness in conveying the message of his Lord.

The Story's Violence to the Contextual Flow of Sūrah al-Najm

Another proof of the falsity of the story, stronger and more conclusive than the foregoing, is the fact that the contextual flow of Sūrah al-Najm does not allow at all the inclusion of such verses as the story claims. The Sūrah reads: {*He has witnessed many of the great signs of his Lord. Would you consider the case of al-Lāt, al-'Uzzā, and of Manāt, the third goddess? Would you then ascribe to God the females and to yourselves the males? Wouldn't that be a wretched ascription? All these are nothing but names, mere names which you and your ancestors had coined. Men are so prone to follow opinion! They credulously fall for the product of their own wishful thinking. But true guidance has indeed come from the Lord.*}

The logical and literary flow of these verses is crystal-clear. Al-Lāt and al-'Uzzā are mere names devoid of substance given by the past and present unbelievers to works of their own creation. There is no deity such as the words name. The context does not allow any such addition as is here claimed. If, assuming such addition, the text were now to read: "Would you consider the case of al-Lāt, al-'Uzzā, and of Manāt, the third goddess? These are the goddesses on high. Their intercession is to be sought. Would you then ascribe to God the females and to yourselves the males? Wouldn't that be a wretched ascription?" its corruption and outright self-contradiction become obvious. The text would have praised al-Lāt,

al-'Uzzā, and Manāt as well as condemned them within the space of four consecutive verses. Such a text cannot proceed from any rational being. The contextual background in which the addition is supposed to have been made furnishes unquestionable and final evidence that the story of the goddesses was a forgery. The forgers were probably the *zindīqs;* and the credulous whose minds are not naturally repulsed by the irrational and the incoherent, accepted the forgery and passed it as true.

The Linguistic Evidence

There is yet another argument advanced by the late Shaykh Muḥammad 'Abduh. It consists of the fact that the Arabs have nowhere described their gods in such terms as *"al-gharānīq."* Neither in their poetry nor in their speeches or traditions do we find their gods or goddesses described in such terms. Rather, the word *"al-ghurnūq"* or *"al-gharnīq"* was the name of a black or white water bird, sometimes given figuratively to the handsome blond youth. The fact is indubitable that the Arabs never looked upon their gods in this manner.

The Story Contradicts the Fact of Muḥammad's Candidness

There is yet one more final argument against the story of the goddesses that is based upon the nature of Muḥammad's ﷺ personal life. Ever since his childhood and throughout his adolescence, adulthood and maturity, he was never known to lie. So truthful was he that he had been nicknamed "al-Amīn" before he reached his twenty-fifth year of age. His truthfulness was unquestioned by anyone. He himself once addressed the Quraysh after his commission to prophethood : "Suppose I were to tell you that an enemy cavalry was advancing on the other side of this mountain, would you believe me?" His enemies themselves answered: "Yes, indeed! As far as we are concerned, you are innocent, for we have never found you to lie at all." How can we believe that such a man

who had been known to be truthful in his relations with his fellow men from childhood to maturity, would be any less candid in his relation to God? How could such constant truthfulness allow him to lie and ascribe to his God that which He had not said? How could we believe that such a man did so in fear of the people and defiance of Almighty God? That is utterly impossible. Its impossibility is evident to all those who have studied these great; strong and distinguished souls of the prophets and religious leaders known for their dedication to the truth *pereat mundus*.[203] How can we reconcile such an allegation with Muḥammad's ﷺ great declaration to his uncle that he will not adjure this cause even if his foes should put the sun in his right hand and the moon in his left? How can we accept such a claim when it imputes to the Prophet ﷺ the heinous charge of attributing to God that which God had not said, of violating the very foundation of the religion he was commissioned to proclaim and teach to mankind?

Furthermore, we may ask, when, according to the story, did Muḥammad ﷺ turn to praise the gods of Quraysh ? Ten years or so after his commission to prophethood, is the reply. But, then that is also after ten years of patient sufferance of all kinds of injury and harm, all kinds of sacrifices, after God had reinforced Islam with the conversion of Ḥamzah and 'Umar and, in short, after the Muslims had begun to feel themselves a significant power in Makkah and the news of their existence and exploits had begun to spread throughout Arabia, indeed to Abyssinia and other corners of the globe. Such a claim is not only uninformed, it is positively silly. The forgers of this story themselves must have realized its inadmissibility and sought to conceal its falsehood with the claim, "Muḥammad ﷺ hardly heard Quraysh's words of reconciliation once he granted to their gods the honor of interceding with God, when his compromise appeared to him objectionable and he felt compelled to repent and to review the text of revelation with the angel Gabriel when he visited him that same evening." This

[203] "Even if the world should perish for it."

concealment, however, exposes the forgery rather than hides it. As long as the compromise appeared objectionable to Muḥammad ﷺ no later than he had "heard Quraysh's words of reconciliation," would he have not paused to reconsider it immediately and on the spot? How natural it would have been then for him instantly to recite the true version of the text! We may, therefore, conclude that this story of the goddesses is a fabrication and a forgery, authored by the enemies of Islam after the first century of the Hijrah.

Attack Upon Tawḥīd

The forgers must have been extremely bold to have attempted their forgery in the most essential principal of Islam as a whole: namely, in the principle of *tawḥīd,* where Muḥammad ﷺ had been sent right from the very beginning to make proclamations to all mankind in which he has never accepted any compromise whatever; he was never swayed by anything the Quraysh had offered him whether by way of wealth or royal power. These offers had come, it must be remembered, at a time when Muḥammad ﷺ had very few followers within Makkah. Later persecution by the Quraysh of his companions did not succeed in swaying Muḥammad ﷺ away from the call of his God or away from his mission. The *zindīq*s' strategy to work their forgery around the first principle of the faith, where Muḥammad ﷺ was known to be the most adamant, only points to their own inconsequence. Acceptance of the forgery by the credulous only points to their naiveté in the most conspicuous of cases.

Conclusion

The story of the goddesses, therefore, is absolutely devoid of foundation. It is utterly unrelated to the return of the Muslims from Abyssinia. As we said earlier, the latter returned after the conversion of 'Umar ﷺ, the strengthening of Islām with the same

tribal solidarity with which he used to fight Islām hitherto, and the compulsion of Quraysh to enter into an armistice with the Muslims. Moreover, the Muslims' return from Abyssinia was partly due to the revolution which had broken out in that country and to their consequent fear of losing the Negus's protection. When the Quraysh learned of the Muslims' return, their fears reached a new level of intensity with the increase of Muḥammad's ﷺ followers within the city, and, therefore, they sought a new strategy. Their search for a new strategy was concluded with the signing of a pact in which they and their allied clans and tribes resolved to boycott the Banū Hāshim in order to prevent any intermarriage with them, to stop all commercial relations and finally, to seek to kill Muḥammad ﷺ if they could only find the means.[204]

9. Three booklets came out in the nineties from the late Nāṣir al-Albānī and his friends.

a) *Naṣb al-Majānīq li-Nasf Qiṣṣat al-Gharānīq* ("The Hoisting of Catapults for the Destruction of the Story of the Cranes") by M. Nāṣir al-Albānī, 3rd ed. 1996 at al-Maktab al-Islāmī.

b) *Al-Gharānīq: Qiṣṣatun Dakhīlatun 'alā al-Sīrati al-Nabawiyya* ("The Cranes: A Story Interpolated into the Prophetic *Sīra*") by al-Albāni's student Ṣāliḥ Aḥmad al-Shāmī, 1st ed. 1998 at al-Maktab al-Islāmī.

c) *Dalā'il al-Taḥqīq li-Ibṭāl Qiṣṣat al-Gharānīq* by 'Alī al-Ḥalabī.

The first work argues for the invalidity of the story from the viewpoint of *isnād*, a weak argument as shown in the above-quoted discussion by Ibn Ḥajar.

The second work argues for the invalidity of the story from the viewpoint of chronology, a strong and conclusive argument on the face of it, making the following points:

[204] Muḥammad Haykal, *Life of Muḥammad* (p. 105-115).

– Sūrat al-Najm (in which the disputed verses were purported to belong) was revealed in one whole in the tenth year of the Hijra.

– The First Hijra to Abyssinia took place in the fifth year, between Rajab and Shawwāl.

– How then could the revelation of Sūrat al-Najm and the subsequent events – prompting the rumors of mass conversion in Mecca – that all took place in the tenth year, be a cause for the return of the Abyssinian Emigrants in the fifth?

– The true reason for the return of the Muslims from the first Abyssinian Emigration was alienation and difficult conditions as spoken by Asmā' bint 'Umays in the narration of al-Bukhārī in his *Ṣaḥīḥ*:

> Asmā' bint 'Umays went in to see Ḥafṣa the wife of the Messenger of Allāh ﷺ, and she was one of those who had emigrated to the Negus. 'Umar came in to see Ḥafṣa while Asmā' was with her. He asked who she was and Ḥafṣa told him. 'Umar said: "She is the Abyssinian? The one from accross the sea?" Asmā' said yes. 'Umar said: "We all [emigrants to Madina] made Hijra before you all [emigrants to Abyssinia], so we are more entitled to the Messenger of Allāh ﷺ than you." She became angry and said: "Not at all, by Allāh! You were with the Messenger of Allāh ﷺ at a time he fed your hungry ones and admonished your ignorant ones, while we were in the abode of alienation and detestation *(dār al-bu'adā' wal-bughaḍā')* in Abyssinia, all for the sake of Allāh and for the sake of the Messenger of Allāh! And, by Allāh, I shall not eat one morsel of food nor drink one drop of water until I mention what you said to the Messenger of Allāh! And how much did we suffer, and how we lived in fear! But I shall mention this to the Prophet! etc."

– All the above does not preclude the fact that the Meccan unbelievers did prostrate upon hearing Sūrat al-Najm exactly as it

was revealed, due to its majesty and the fear caused in them by the invocation of punishment pronounced towards its end. One needs only to imagine them gathered together with the Muslims before the Kaʻba as the Prophet ﷺ himself recited this newly-revealed Sūra to them from beginning to end. Similar examples are the reactions of the unbelievers at the invocations of punishment they heard from the believers. For example, ʻUtba ibn Rabīʻa's reaction when he heard the verse {*If they turn away, tell them: I have warned you of a destruction similar to that of ʻĀd and Thamūd*} (Fuṣṣilat 13). Upon hearing this, ʻUtba placed his hand on the mouth of the Prophet ﷺ so that the threat of punishment would be averted. And when Khubayb ibn ʻAdī pronounced a similar threat, Abū Sufyān lied down on the ground together with his son Muʻāwiya to deflect its harm.

10. The late Sayyid ʻAbd Allāh Sirāj al-Dīn al-Ḥalabī (d. 1422/2002 *raḥimahullāh*) also has a long, extremely detailed treatment of the story of the cranes in his masterful book *Hadī al-Qur'ān al-Karīm ilā al-Ḥujjati wal-Burhān* (2nd edition, 1994, p. 155-182). He too concludes that it is a forgery.

11: MUḤAMMAD IBN ʻABD AL-RAḤMĀN AL-KHUMAYYIS

One of the latest Wahhābī popelets of misguided auto-da-fés against *Ahl al-Sunna wal-Jamāʿa*, Muḥammad al-Khumayyis authored a doctoral thesis at the University of Muḥammad ibn Saʻūd entitled *Uṣūl al-Dīn ʻind al-Imām Abī Ḥanīfa* then turned it into a 650-page brick he published in the same town, at Riyadh's Dār al-Ṣumayʻī. This work perpetuates the usual Najdī misrepresentation of the early Muslims, the Sacred Law, and the Religion as a whole to make them say the contrary of what they said. In predictable betrayal of the title, the book is only another self-absorbed, complacent manifesto of Wahhābism by a Wahhābī promoted by Wahhābis for the consumption of Wahhābis. Among its aberrations:

- Al-Khumayyis claims that the seventeen *Musnad*s of Imām Abū Ḥanīfa, Allāh be well-pleased with him, were compiled after his time and are therefore attributed to him unreliably. This is like the claim of the non-Muslims and their ignorant acolytes that the ḥadīth was compiled after the time of the Prophet ﷺ: what matters is not the time of the final compilation but the veracity of transmission and attribution, while it is established that setting pen to paper took place at the earliest stages of ḥadīth transmission from the Prophet ﷺ himself, let alone from the Imāms of later generations such as Sufyān al-Thawrī, Ibn Jurayj, al-Awzā'ī, or Abū Ḥanīfa, Allāh be well-pleased with them.

The attack against Abū Ḥanīfa the *Musnid* is enshrined in two lines of the *Tankīl* (1:214) originally written in refutation of Imām al-Kawtharī's *Ta'nīb al-Khaṭīb* by the *Lā-Madhhabī* Wahhābī 'Abd al-Raḥmān al-Mu'allimī then rehashed by Muḥammad 'Abd al-Razzāq Ḥamza, Muḥammad Naṣīf,[205] and Nāṣir al-Albānī in which al-Mu'allimī's confused pen (and/or others) wrote of the *Masānīd* of Imām Abū Ḥanīfa: "Most of the compilers of those *Masānīd* came late, a group of them are accused of lying, and whoever among them is not accused has in his chains to Abū Ḥanīfa, for the most part, narrators of undependable rank." Such a statement is itself a litotic exercise in vagueness and unreliability since it backs its assertions with nothing, and the assertions themselves are so vague as to be meaningless. One should also beware of the pronoucements of Wahhābīs against early Ḥanafī narrators from Abū Ḥanīfa, since their business is to discredit such narrations on principle according to their lusts and not on a scientific basis. This fact becomes abundantly clear when critics are faced with the inevitable question: What compilers do you mean exactly? The *Masānīd* of Abū Ḥanīfa, as listed by the ḥadīth masters Abū al-Mu'ayyad Muḥammad ibn Maḥmūd al-Khwārizmī (d.

[205] As stated by Imām al-Kawtharī himself in the introduction to his counter-ref - tation, *al-Tarḥīb bil-Tankīl* and as indicated to me by Dr. Nūr al-Dīn 'Itr when I asked him about the *Tankīl*: "Which of the *Tankīls* do you mean? For several hands mixed their stamp to that of al-Mu'allimī." I was also told by Wā'il al-Ḥanbalī in Damascus that 'Abd al-Raḥmān ibn Nāṣir al-Albānī told him that the reason al-Albānī fell out with Zuhayr al-Shāwīsh was over the royalties from the publication of the *Tankīl* which contained the (uncredited) alterations and additions of al-Albānī.

655) in his *Manāqib Abī Ḥanīfa*, Muḥammad ibn Yūsuf al-Ṣāliḥī (d. 942) in *ʻUqud al-Jumān*, and Ibn Ṭūlūn (d. 953) in *al-Fihrist al-Awsaṭ*, are narrated with their chains by the following:

(1) *al-Ḥāfiẓ* Abū Muḥammad ʻAbd Allāh ibn Muḥammad ibn Yaʻqūb al-Ḥārithī al-Bukhārī.[206]

(2) *al-Ḥāfiẓ* Abū al-Qāsim Ṭalḥa ibn Muḥammad ibn Jaʻfar al-Shāhid.

(3) Abū al-Ḥasan Muḥammad ibn al-Muẓaffar ibn Mūsā.

(4) *al-Ḥāfiẓ* Abū Nuʻaym Aḥmad ibn ʻAbd Allāh ibn Aḥmad al-Aṣbahānī al-Shāfiʻī.

(5) Abū Bakr Muḥammad ibn ʻAbd al-Bāqī al-Anṣārī Qāḍī Māristān.

(6) *al-Ḥāfiẓ* Abū Aḥmad ʻAbd Allāh ibn ʻAdī al-Jurjānī al-Shāfiʻī the author of *al-Kāmil fīl-Ḍuʻafā'*.

(7) Abū al-Ḥasan Muḥammad ibn Ibrāhīm ibn Ḥubaysh from al-Ḥasan ibn Ziyād al-Lu'lu'ī.

(8) Qāḍī Abū al-Ḥasan ʻUmar ibn al-Ḥasan al-Ashnānī.

(9) Abū Bakr Aḥmad ibn Muḥammad ibn Khālid al-Kalāʻī.

(10) *al-Ḥāfiẓ* Abū ʻAbd Allāh al-Ḥusayn ibn Muḥammad ibn Khusrū al-Balkhī.

(11) *al-Ḥāfiẓ* Qāḍī Abū Yūsuf's *Āthār*.

(12) Muḥammad ibn al-Ḥasan al-Shaybānī's *samā'*.

(13) Ḥammād ibn Abī Ḥanīfa.

(14) Muḥammad ibn al-Ḥasan al-Shaybānī's *Āthār*.

(15) Qāḍī Abū al-Qāsim ʻAbd Allāh ibn Muḥammad ibn Abī al-ʻAwwām.

(16) *al-Ḥāfiẓ* Abū Bakr ibn al-Muqri'.

(17) *al-Ḥāfiẓ* Abū ʻAlī al-Bakrī.

[206] Abū Zurʻa said he was weak.

Each one of the narrators between each of the above scholars and Imām Abū Ḥanīfa is mentioned by name though not documented by al-Khwārizmī, al-Ṣāliḥī, and Ibn Ṭūlūn. Yet anti-Ḥanafīs *muqallid*s cling to the *ijmālī* disparagement they find in the *Tankīl* without firsthand knowledge of the narrators. In addition, Imām al-Kawtharī and his editor in the *Ta'nīb*, Aḥmad Khayrī, also mention five more *Masānīd* which, unlike the foregoing ones, are no longer extant except for Zufar's, narrated by the following:

(18) *al-Ḥāfiẓ* al-Dāraquṭnī, which al-Khaṭīb said he had in his possession in Shām.

(19) *al-Ḥāfiẓ* Ibn Shāhīn, which al-Khaṭīb said he had in his possession in Shām.

(20) *al-Ḥāfiẓ* Ibn 'Uqda, mentioned by al-Badr al-'Aynī in his *Tārīkh al-Kabīr* and containing 1,000+ ḥadīths.

(21) Muḥammad ibn Makhlad al-Dūrī al-Bazzāz, mentioned in al-Khaṭīb's *Tārīkh Baghdād*.

(22) *al-Ḥāfiẓ* Abū al-Hudhayl Zufar ibn al-Hudhayl al-'Anbarī's *Āthār*.

- Al-Khumayyis claims that none of the doctrinal texts attributed to Abū Ḥanīfa are authentically his except the *'Aqīda* of Imām al-Ṭaḥāwī. This is originally an orientalist speculation which Wahhābīs are only glad to endorse since it suits their *hawā*. Al-Khumayyis himself shows that early Ḥanafī doctrinal works all have well-known chains of transmission but he chooses to discard them on the basis of his own specious discreditation of the narrators:

I. *Al-Fiqh al-Akbar*. It is narrated by Naṣr or Nuṣayr ibn Yaḥyā al-Balkhī (d. 268), from Muḥammad ibn Muqātil al-Rāzī, from 'Iṣām ibn Yūsuf ibn Maymūn al-Balkhī, from Ḥammād ibn Abī Ḥanīfa, from his father.

The above narrators are all truthful. Al-Bukhārī alone declared Ibn Muqātil weak – as mentioned by al-Khalīlī in *al-Irshād* – but without explanation, hence Ibn Ḥajar dismisses this weakening as

based on a difference in *Madhhab* and the fact that Ibn Muqātil, like all Ḥanafīs, was considered a *Murji'*.[207] Ibn Saʻd declared ʻIṣām weak but this is also rejected as unconfirmed since Ibn Saʻd's severity against the Kufans is known, and Ibn Ḥibbān, although a rabid enemy of Ḥanafīs, declared him "highly reliable despite occasional errors" while al-Khalīlī graded him "truthful" *(ṣadūq)*. As for Ḥāmmād, al-ʻUqaylī declared him weak then Ibn ʻAdī but their case is the same as Ibn Ḥibbān and Ibn Saʻd regarding Ḥanafīs. Hence, Abū al-Muẓaffar al-Isfarāyīnī declared this chain sound in *al-Tabṣira fīl-Dīn*.

II. *Al-Fiqh al-Absaṭ*. Its text is in catechetical format and differs from the first in content as well. Its chain contains al-Ḥusayn ibn ʻAlī al-Almaʻī al-Kāshgharī and Abū Muṭīʻ al-Ḥakam ibn ʻAbd Allāh ibn Muslim al-Balkhī who are both weak although their religion is beyond reproach according to al-Simʻānī and Ibn al-Mubārak respectively. Al-Khumayyis confuses Abū Muṭīʻ with Abū Salama al-Ḥakam ibn ʻAbd Allāh ibn Khaṭṭāf, whom Abū Ḥātim accused of lying, while he only declared Abū Muṭīʻ weak.[208]

III. *Al-ʻĀlim wal-Mutaʻallim*. Its text contains a noted emphasis on the necessity of learning *kalām* for the protection of one's faith and the defense of religion, identical to *Istiḥsān al-Khawḍ fī ʻIlm al-Kalām*, which Imām al-Ashʻarī wrote after the Ḥanbalī Abū Muḥammad al-Barbahārī slighted his *Ibāna*. It is at the very least a work by the student of Imām Abū Ḥanīfa, Abū Muqātil Ḥafṣ ibn Salm al-Samarqandī, and the first of its two chains adduced by al-Khumayyis is impeccable and formed of Imāms of *fiqh* up to Abū Muqātil who is upright but weak as a narrator.

[207] See our documentation of Sunni versus non-Sunni *irjā'* in our *Four Imāms and Their Schools*.

[208] Al-Dhahabī in *al-ʻUlūw* attributes *al-Fiqh al-Akbar* to Abū Muṭīʻ al-Balkhī as mentioned by Shaykh Shuʻayb al-Arna'ūṭ in his edition of *Aqāwīl al-Thiqāt* (p. 63) but he means the version known as *al-Fiqh al-Absaṭ*. The orientalists name the two versions respectively *Fiqh al-Akbar I* and *Fiqh al-Akbar II* cf. Watt's *Islamic Creeds*.

IV. *Risāla ilā 'Uthmān al-Battī*.[209] Undoubtedly written by the Imām and narrated from Abū Yūsuf, its chain is impeccable and comes through al-Marghīnānī the author of the *Hidāya* (misspelled as "Marghiyānī"), Abū al-Mu'īn al-Nasafī the *Mutakallim*, and other Imāms.

V. *Al-Waṣiyya*. The chain adduced by al-Khummayis is similar to the previous one but he shows no knowledge that there are several *Waṣiyya*s attributed to the Imām, not just one.

The same Khumayyis also produced two books against the Ash'arīs and the Māturīdīs, respectively entitled *Manhaj al-Ash'ariyya fīl-'Aqā'id* and *Manhaj al-Māturīdiyya fīl-'Aqā'id*, which the Jordanian researcher Ustadh Sa'īd Fawda in his *al-Naqd wal-Taqwīm* said were characterized by the following flaws:

- deep ignorance of the doctrines of *Ahl al-Sunna wal-Jamā'a*;
- inability to probe the issues in the way of the great *mujtahid* Imāms of *kalām*;
- confinement to *taqlīd* without real understanding of Sunni *'aqīda*;
- sanctification of Ibn Taymiyya and his followers as part of the said *taqlīd*.

The same Khumayyis also produced a thirty-five page libel he named *al-Tanbīhāt al-Saniyya 'alā al-Hafawāt fī Kitāb al-Mawāhib al-Lāduniyya* published by the same house, which he begins with an epigraph from another zealot of Wahhābism, Maḥmūd Shukrī al-Alūsī's (d. 1342) *Ghāyat al-Amānī* (2:14): "Al-Qasṭallānī was among the extremists of the tomb lovers *(al-qubūriyya)* [!]. He affirms the intermediary of the polytheistic type *(al-wāsiṭat al-shirkiyya)* [!!] by making an analogy between Allāh Most High and the kings of this world." In addition to heinous envy of the Friends of Allāh, such a charge exhibits a Mu'tazilī type of disavowal of intercession and, what is worse, materialist disbelief in the realities of *Barzakh* established

[209] We translated this letter in full in our *Four Imāms and Their Schools*.

from the Prophetic reports through mass transmission.[210] {*And you will find them greediest of mankind for life and greedier than the idolaters*} (2:96).

Khumayyis then proceeds to list what he claims are mistakes Imām al-Qasṭallānī, Allāh be well-pleased with him, committed, in which list he himself reveals his ignorance of Qur'ān, Sunna, and Consensus. For example:

- He takes al-Qasṭallānī to task for mentioning the ḥadīths in support of the desirability of visiting the Prophet ﷺ in Madīna and the ruling that it is among the acts most pleasing to Allāh *(min aʿẓam al-qurubāt)*. We have documented the former in our *Four Imāms* (Muslim Academic Trust) and our introduction to Imām Ibn Jahbal's refutation of Aḥmad ibn Taymiyya (AQSA Publications). As for the latter, al-Qasṭallānī is only expressing the Consensus of *Ahl al-Sunna*, in addition to his remark that some Mālikīs held the *ziyāra* to be obligatory, whether the materialists and intercession-deniers like it or not!

- He says that Imām al-Qasṭallānī, Allāh be well-pleased with him, said *lā yaṣiḥḥ* of the ḥadīth "Whoever makes pilgrimage and does not visit me, has been rude to me" then, "despite this admission, he builds on this ḥadīth his claim that the visit of the Prophet's ﷺ grave is obligatory... how can they build their minor and major analogies and its results on a ḥadīth they admit to be a falsehood *(bāṭil)*??" This criticism shows ignorance of the difference between the *fiqhī* application to a ḥadīth of the expression "it is not *ṣaḥīḥ*" – such as the identical expression of Imām Aḥmad concerning the *Basmala* before *wuḍū'* whose ḥadīths are only *ḥasan* – and its preclusion from being used in absolute terms as if it were forged and "a falsehood"! As for the ḥadīth "Whoever makes pilgrimage and does not visit me, has been rude to me," al-Dāraquṭnī narrated it in his *Sunan* and Imām

[210] See our translation of Shaykh al-Islām fil-Balad al-Ḥarām Sayyid Muḥammad ibn ʿAlawī al-Mālikī's writings on the topic entitled *The Life of the Prophets in Their Graves*.

al-Lacknawī in his marginalia on Imām Muḥammad's *Muwaṭṭa'* (chapter 49: On the Prophet's ﷺ grave) said: "It is not forged as Ibn al-Jawzī and Ibn Taymiyya said, rather, a number of scholars consider its chain fair, and a number consider it weak."

- He takes to task Imām al-Qasṭallānī, Allāh be well-pleased with him, for adducing the saying of Allāh Most High {*If they had only, when they wronged themselves, come unto you and asked the forgiveness of Allāh, and the Messenger had asked forgiveness for them, they would have found Allāh indeed Oft-Returning, Most Merciful*} (4:64) as a proof for the obligatoriness of visiting the grave of the Prophet ﷺ and not only in his lifetime the way the advocates of *ta'ṭīl* would have it. Yet the ruling cited by al-Qasṭallānī is the established understanding of the noble verse and found in the recognized sources for the Four Schools, among them:

Shāfi'īs:

Al-Nawawī, *al-Adhkār* (Makka 1992 ed. p. 253-254), *Majmū'* (8:217), and *al-Īḍāḥ*, chapter on visiting the grave of the Prophet ﷺ.
Ibn 'Asākir, *Mukhtaṣar Tārīkh Dimashq* (2:408).
Ibn Kathīr, *Tafsīr* (2:306) and *al-Bidāya wal-Nihāya* (Ma'ārif ed. 1:180).
Ibn Jamā'a, *Hidāyat al-Sālik* (3:1384).
Al-Samhūdī, *Khulāsat al-Wafā* (p. 121, from al-Nawawī).
Taqī al-Dīn al-Subkī, *Shifā' al-Siqām* (p. 52) and *al-Sayf al-Ṣaqīl fīl-Radd 'alā Ibn Zafīl* [= Ibn al-Qayyim];
Al-Haytamī, *al-Jawhar al-Munaẓẓam fī Ziyārat al-Qabr al-Mukarram*.
Daḥlān, *Khulāṣat al-Kalām* (year 1204).

Ḥanafīs:

Al-Nasafī's *Tafsīr* and al-Alūsī's *Tafsīr* (6:124-128).
Al-Shurunbulālī's *Nūr al-Īḍāḥ*.
Ibn al-Humām's *Sharḥ Fatḥ al-Qadīr* (2:337, 3:179-180).
Anwar Shāh Kashmīrī's *Fayḍ al-Bārī* (2:433).
Ibn 'Ābidīn, *Ḥāshiya* (2:257).

Mālikīs:

Qāḍī ʻIyāḍ in *al-Shifāʼ*.
Al-Qurṭubī, *Tafsīr* of verse 4:64 in *Aḥkām al-Qurʼān* (5:265).
Al-Nuʻmān ibn Muḥammad al-Tilimsānī's (d. 683) *Miṣbāḥ al-Ẓalām fīl-Mustaghīthīna bi-Khayr al-Anām ʻAlayhi al-Ṣalāt wal-Salām.*
Al-Zurqānī in *Sharḥ al-Mawāhib* and *al-Burhān fī ʻUlūm al-Qurʼān.*
Ibn Qunfudh al-Qusanṭīnī in *Wasīlat al-Islām bil-Nabī ʻAlayhi al-Ṣalāt wal-Salām.*

Ḥanbalīs:

Ibn ʻAqīl, *al-Tadhkira.*
Ibn Qudāma, *al-Mughnī* (3:556-557=3:298=5:465).
Ibn Mufliḥ, *Mubdiʻ* (3:259).
Shams al-Dīn Ibn Qudāma, *al-Sharḥ al-Kabīr* (3:494-495).
Al-Buhūtī, *Kashshāf al-Qināʻ* (2:515=5:30).
Ibn al-Jawzī, *Muthīr al-Gharām al-Sākin ilā Ashraf al-Amākin* (p. 490) and his *Tafsīr.*
Ibn al-Najjār, *Akhbār al-Madīna* (p. 147).

- Al-Khumayyis overtly lies about the commentary of the ḥadīth master al-Zurqānī – whom he calls a Ḥanafī! – on Imām al-Qasṭallānī's denunciation of Ibn Taymiyya's innovation in forbidding travel to visit the graves of the Prophet ﷺ. He cites al-Zurqānī's citation of Ibn ʻAbd al-Hādī's defense of his teacher but leaves out al-Zurqānī's own words directly following Ibn ʻAbd al-Hādī's citation in utter rejection of the latter's excuses and in confirmation of the condemnation of Ibn Taymiyya as an innovator in the matter, per the *Jumhūr* of the Ulema of the Three Schools and many Ḥanbalīs including the Shaṭṭās of Damascus. This is the very *taḥrīf* the Qur'ān and Sunna attribute to the Israelites who changed the meanings of the Book, leaving out what runs counter to their *hawā*.

- Al-Khumayyis quotes from al-Ālūsī's Qur'ānic commentary that the latter supposedly criticized "al-Tāj al-Subkī for rebuking al-

Majd [Majd al-Dīn Ibn Taymiyya the grandfather], as is his habit" but [1] this is not Tāj al-Dīn but his father Taqī al-Dīn in *Shifā' al-Siqām*, and [2] such a mistake is not from the hand of al-Ālūsī the Commentator but from his Wahhābī successors who tampered with his book as exposed by Imām al-Kawtharī in his *Maqālāt*, since the original author distinguishes effortlessly between al-Subkī father and son in over three dozen passages of his *Tafsīr*, and he calls the father "Mawlānā"! No doubt he would curse anyone who so offends *Ahl al-Sunna* as to call one of their foremost authorities a *qubūrī* since such disparagement is the unmistakable mark of heresy.

At any rate, the passage in question regards Imām al-Subkī's rejection of Imām Majd al-Dīn Ibn Taymiyya's endorsement of the position attributed to Imām Abū Ḥanīfa in prohibition of *tawassul* through the person of the Holy Prophet ﷺ. We addressed this misunderstanding in our *Four imāms and Their Schools* where we said:

Imām Abū Ḥanīfa nowhere objected to *tawassul* but only – as narrated from Abū Yūsuf in *Kitāb al-Āthār* – to the use of specific wordings in supplication, namely, "by the right You owe to So-and-so" *(bi-ḥaqqi fulāni 'alayk)* and "by the joints of power and glory in Your Throne" *(bi-ma'āqid al-'izz min 'arshik)*.[211] The reason for this is that, on the one hand, Allāh owes no-one any right whatsoever except what He Himself condescends to state on His part as in the verse {*To help believers is incumbent upon Us (ḥaqqun 'alaynā)*} (30:47). On the other hand, "by the right owed so-and-so" is an oath and is therefore a formula restricted to Allāh Himself on pains of *shirk*. Imām Abū Ḥanīfa said: "Let one not swear any oath except by Allāh alone, with a pure affirmation of *tawḥīd* and sincerity."[212] A third reason is that the expression "the joints of power and glory in Your Throne" is a lone-narrator report and is therefore not retained

[211] Cf. al-Zabīdī, *Itḥāf* (2:285), Ibn Abī al-'Izz, *Sharḥ al-'Aqīda al-Ṭaḥāwiyya* (1988 9th ed. p. 237), *Durr* (2:630), *Fatāwā Hindiyya* (5:280), al-Qudūrī, *Sharḥ Mukhtaṣar al-Karkhī*, chapter on detested matters.

[212] Cf. al-Kāsānī, *Badā'i' al-Ṣanā'i'* (3:8).

nor put into practice, in accordance with the rule for any such reports that might suggest anthropomorphism.

Those that claim[213] that the Imām objected to *tawassul* altogether are unable to adduce anything to support such a claim other than the above caveat, which is not against *tawassul* but against a specific, prohibitive wording in *tawassul*. A proof of this is that it is permissible in the Ḥanafī School to say "by the sanctity/honor of so-and-so in Your presence" *(bi-ḥurmati/bi-jāhi fulān)*. This is stated in the *Fatāwā Bazzāziyya* (6:351 in the margin of the *Fatāwā Hindiyya*) and is also the position of Abū al-Layth al-Samarqandī and Ibn ʿĀbidīn.

Even so, there is authentic evidence in [1] the ḥadīth of Fātima bint Asad,[214] [2] the ḥadīth "O Allāh, I ask You by the right of those

[213] Cf. Ibn Taymiyya, *Majmūʿ al-Fatāwā* (1:202-203) and his imitators.

[214] Narrated from Anas by al-Ṭabarānī in *al-Kabīr* (24:351) and *al-Awsaṭ* (1:152) and Abū Nuʿaym in his *Ḥilya* (1985 ed. 3:121) with a chain containing Rawḥ ibn Ṣalāḥ concerning whom there is difference of opinion among the authorities. He is unknown according to Ibn al-Jawzī in *al-ʿIlal al-Mutanāhiya* (1:260-270), Ibn ʿAdī in *al-Kāmil* (3:146 §667), and al-Dāraquṭnī in *al-Muʾtalif wal-Mukhtalif* (3:1377); Ibn Mākūlā in *al-Ikmāl* (5:15) declared him weak while al-Ḥākim asserted he was trustworthy and highly dependable *(thiqa maʾmūn)* – as mentioned by Ibn Ḥajar in *Lisān al-Mīzān* (2:465 §1876), Ibn Ḥibbān included him in *al-Thiqāt* (8:244), and al-Fasawī considered him trustworthy (cf. Mamdūḥ, *Rafʿ* [p. 148]). Al-Haythamī(9:257) said: "Al-Ṭabarānī narrated it in *al-Kabīr*and *al-Awsaṭ*, its chain contains Rawḥ ibn Ṣalāḥ whom Ibn Ḥibbān and al-Ḥākim declared trustworthy although there is some weakness in him, and the rest of its sub-narrators are the men of sound ḥadīth." I was unable to find Abū Ḥātim's declaration of Rawḥ as trustworthy cited by Shaykh Muḥammad ibn ʿAlawī cf. *Mafāhīm* (10th ed. p. 145 n. 1). Nor does Shaykh Maḥmūd Mamdūḥ in his discussion of this ḥadīth in *Rafʿ al-Mināra li-Takhrīj Aḥādīth al-Tawassul wal-Ziyāra* (p. 147-155) mention such a grading on the part of Abū Ḥātim although he considers Rawḥ "truthful" *(ṣadūq)* and not "weak" *(ḍaʿīf)*, according to the rules of ḥadīth science when no reason is given with regard to a narrator's purported discreditation *(jarḥ mubham ghayr mufassar)*. Mamdūḥ (p. 149-150) noted that although Albānī in his *Silsila Ḍaʿīfa* (1:32-33) claims it is a case of explicated discreditation *(jarḥ mufassar)* yet he himself declares identically-formulated discreditation cases as unexplicated and therefore unacceptable in two different contexts! Al-Mālikī adds that the ḥadīth is also narrated from Ibn ʿAbbās by Ibn ʿAbd al-Barr – without specifying where – and from Jābir by Ibn Abī Shayba, but without the *duʿā*. Imām al-Kawtharī said of this ḥadīth in his *Maqālāt* (p. 410): "It provides textual evidence whereby there is no difference between the living

who ask You *(bi-ḥaqqi al-sā'ilīna 'alayk)*,"[215] [3] the ḥadīth: "O Allāh, I ask You by the joints of power in the Throne,"[216] and [4] the ḥadīth: "Do you know the right owed to Allāh by His slaves and the right owed by Allāh to his slaves?"[217] to support the permissibility of such a wording. If the above objection is authentically reported from Abū Ḥanīfa then either he did not deem these ḥadīths authentic by his standards, or they did not reach him. An illustration of this is that Abū

and the dead in the context of using a means *(tawassul)*, and this is explicit *tawassul* through the Prophets, while the ḥadīth of the Prophet ﷺ from Abū Sa'īd al-Khudrī [see next note] constitutes *tawassul* through the generality of the Muslims, both the living and the dead."

[215] A *ḥasan* ḥadīth of the Prophet ﷺ according to Shaykh Maḥmūd Mamdūḥ in his monograph *Mubāḥathat al-Sā'irīn bi-Ḥadīth Allāhumma Innī As'aluka bi-Ḥaqqi al-Sā'ilīn* narrated from Abū Sa'īd al-Khudrī by Aḥmad in his *Musnad* with a fair chain according to Ḥamza al-Zayn (10:68 §11099) – a weak chain according to al-Arna'ūṭ (17:247-248 §11156) who considers it, like Abū Ḥātim in *al-'Ilal* (2:184), more likely a *mawqūf* saying of Abū Sa'īd himself; Ibn Mājah with a chain he declared weak, Ibn al-Sunnī in *'Amal al-Yawm wal-Layla* (p. 40 §83-84), al-Bayhaqī in *al-Da'awāt al-Kabīr* (p. 47=1:47 §65), Ibn Khuzayma in *al-Tawḥīd* (p. 17-18=1:41) [and his *Ṣaḥīḥ* per al-Būṣīrī, *Zawā'id* (1:98-99)], al-Ṭabarānī in *al-Du'a* (p. 149=2:990), Ibn Ja'd in his *Musnad* (p. 299), al-Baghawī in *al-Ja'diyyāt* (§2118-2119) and – *mawqūf* – by Ibn Abī Shayba (6:25=10:211-212) and Ibn Abī Ḥātim, *'Ilal* (2:184). Al-'Irāqī in *Takhrīj Aḥādīth al-Iḥyā'* (1:291) graded it *ḥasan* as a *marfū'* ḥadīth as did the ḥadīth Masters al-Dimyāṭī in *al-Muttajir al-Rābiḥ fī Thawāb al-'Amal al-Ṣāliḥ* (p. 471-472), Ibn Ḥajar in *Amālī al-Adhkār* (1:272-273) and al-Mundhirī's Shaykh the ḥadīth Master Abū al-Ḥasan al-Maqdisī in *al-Targhīb* (1994 ed. 2:367 §2422=1997 ed. 2:304-305) and as indicated by Ibn Qudāma, *Mughnī* (1985 Dār al-Fikr ed. 1:271). Mamdūḥ in his monograph rejected the weakening of this ḥadīth by Nāṣir Albānī and Ḥammād al-Anṣārī.

[216] Narrated from [1] the Companion Qayla bint Makhrama by al-Ṭabarānī in *al-Kabīr* (25:12) with a fair chain according to al-Haythamī (10:124-125); [2] Ibn Mas'ūd by al-Bayhaqī in *al-Da'awāt al-Kabīr* (2:157 §392) – Ibn al-Jawzī in *al-Mawḍū'āt* (2:142) claimed that it was forged as cited by al-Zayla'ī in *Naṣb al-Rāya* (4:272-273) but this ruling was rejected by al-Suyūṭī in *al-La'ālī'* (2:68); [3] *maqṭū'* from Wuhayb by Abū Nu'aym in the *Ḥilya* (1985 ed. 8:158-159); [4] Abū Hurayra by Ibn 'Asākir with a very weak chain cf. Ibn 'Arrāq, *Tanzīh al-Sharī'a* (1:228); and [5] Abū Bakr in *al-Tadwīn* and *al-Firdaws*.

[217] Narrated from Mu'ādh in the *Sunan* and Aḥmad save al-Nasā'ī.

Yūsuf permitted the formula "By the joints of power…".[218] Further, the opposite is also reported from Abū Ḥanīfa, namely, that he permitted *tawassul* using those very expressions. Ibn ʻĀbidīn said: "In the *Tatārkhāniyya*: The *Āthār* also report what shows permissibility." Then he cites – from al-Qārī's *Sharḥ al-Nuqāya*, al-Munāwī quoting Ibn ʻAbd al-Salām (cf. the very first of his *Fatāwā* in the printed *Risāla* edition), and al-Subkī – further explanations that it is permitted, then he cites the fatwa by Ibn Amīr al-Ḥajj in the thirteenth chapter of *Sharḥ al-Munya* that permissibility is not limited to *tawassul* through the Prophet ﷺ but extends to the *Ṣāliḥīn*.[219]

- Al-Khumayyis rages at Imām al-Qasṭallānī for stating that one faces the Noble Grave when making *duʻā* during *ziyāra* although this, too, is a matter of the *Jumhūr* approving and condoning this as we have shown in our documentations of the exchange to that effect between Imām Mālik and the Caliph al-Manṣūr and the ensuing positions of the Four Schools in our *Four Imāms and Their Schools* where we said:

> The position is held by some of the Ḥanafī Masters such as Abū al-Layth al-Samarqandī and those that followed him such as al-Kirmānī and al-Sarrūjī as well as al-Kamushkhānawī in *Jāmiʻ al-Manāsik*, his commentary on Raḥmat Allāh al-Sindī's *Jamīʻ al-Manāsik*, that Abū Ḥanīfa forbade the facing of the Noble Grave during supplication. However, al-Qārī in *al-Maslak al-Mutaqassiṭ* – his large commentary on the same work by al-Sindī – said: (1) Ibn al-Humām said that it is belied by Abū Ḥanīfa's own narration in his *Musnad* from Ibn ʻUmar that it is part of the Sunna to face the Noble Grave and turn one's back to the *Qibla*; (2) Ibn al-Humām also said, "This [narration of Ibn ʻUmar] is the sound position *(al-ṣaḥīḥ)* in the *madhhab* of Abū Ḥanīfa, and Abū al-Layth's claim that his *madhhab* is the contrary, is untenable because the Messenger of Allāh ﷺ is alive, and whoever comes to someone who is alive,

[218] Cf. al-Kāsānī, *Badāʼiʻ al-Ṣanāʼiʻ* (5:126).

[219] Ibn ʻĀbidīn, *Ḥāshiya* (6:396-397).

> faces him"; (3) al-Qārī added, this is confirmed by al-Fayrūzābādī's narration [in *Sifr al-Sa'āda*?] from Ibn al-Mubārak that Abū Ḥanīfa observed al-Sakhtiyānī do the same during the latter's visitation.[220] Allāh knows best.

The same Khumayyis produced another 600-page brick entitled *al-Majmū' al-Mufīd fī Naqd al-Qubūriyyati wa-Nuṣrati al-Tawḥīd* which he published in 1997 at Riyadh's Dār Aṭlas[221] and where he hurls insults and anathema at the Sunnis who visit graves and believe in the intercession of the righteous. He also wrote against *Tafsīr al-Jalālayn*, al-Shawkānī's *Tafsīr Fatḥ al-Qadīr*, collective *dhikr*, and al-Sahāranfurī's .

12: MAḤMŪD 'ABD AL-RA'ŪF AL-QĀSIM AL-MADKHALĪ

Al-Madkhalī, Maḥmūd 'Abd al-Ra'ūf al-Qāsim. Like Dimashqiyya, an unknown whose claim to fame is a 1993 book written against Ṣūfīs which he titled *al Kashf 'an Ḥaqīqat al-Ṣūfiyya* ("Unveiling the Reality of the Ṣufīs"). The book was refuted by the late Dr. 'Abd al-Qādir 'Īsā in his 700-page *Ḥaqā'iq 'an al-Taṣawwuf*.

13: RABĪ' IBN HĀDĪ AL-MADKHALĪ

Al-Madkhalī, Rabī' ibn Hādī. Another graduate of the universities of Madīna and Umm al-Qurā where he studied under Albānī and Bin Bāz among others and acquired pretensions of hadith scholarship earning him the obeisance of schoolless *Lā-Madhhabiyya* all the way to Benares, India. He burgeoned into a government "Salafī" whose role seems principally to depoliticize Wahhābism, writing against the Ikhwān al-Muslimūn and Sayyid Qutb. Among his several critiques of

[220] Al-Qārī, *al-Maslak al-Mutaqassiṭ* (p. 282), Ibn al-Humām, *Fatḥ al-Qadīr* (3:180).

[221] The name "Atlas" originates in Greco-Roman mythology and refers to a Titan or giant, son of Iapetus and brother of Prometheus and Epimetheus, condemned to support the sky on his shoulders and identified by the ancients with the Atlas Mountains.

the latter is the illuminating *Maṭāʿin Sayyid Quṭb fī Aṣḥābi Rasūlillāh* ﷺ ("Sayyid Qutb's Disparagements of the Prophetic Companions"). A Moroccan Qutbian by the name of ʿAzzābī lashed back with a book entitled *al-Kashf al-Jalī ʿan Ẓulumāt Rabīʿ al-Madkhalī*. After al-Tuwayjirī and al-Wādiʿī, al-Madkhalī was the third of three to write against Jamāʿat al-Tablīgh. He targets the Azharī Shaykh Muḥammad al-Ghazālī with a passion and even disparages fellow "Salafīs" such as his nemesis Fāliḥ al-Ḥarbī as well as Nāṣir al-Albānī, Bakr Abū Zayd, Ḥamza al-Mālībārī, and ʿAdnān al-Khalīfa. Against the latter three he wrote *al-Ḥadd al-Fāṣil*, *al-Tankīl bi-mā lil-Mālībārī min al-Abāṭīl*, and the cataclysmically titled *Inqiḍāḍ al-Shuhab al-Salafiyya ʿalā Awkār ʿAdnān al-Khālīfa* ("The Slamming of the Salaphitical Firebrands into ʿAdnān al-Khalīfa's Lairs"). In the latter book he had the unmitigated gall to rank Muḥammad ibn ʿAbd al-Wahhāb, Bin Bāz, Albānī, Khalīl Harrās, and Muḥammad al-Fiqqī among "the true Imāms of Islām and Sunna" alongside al-Awzāʿī and the Four Imāms (less Abū Ḥanīfa!). Like most Wahhābīs, he distills his worst venom for Sayyid Aḥmad Zaynī Daḥlān, Imām Muḥammad Zāhid al-Kawtharī, and the Sufis in general, the latter in his *Kashf Zayf al-Taṣawwuf*. Like al-Qaḥṭānī he authored a book entitled *al-Walāʾ wal-Barāʾ*. In his book *Jamāʿatun Wāḥidatun Lā Jamāʿāt* al-Madkhalī denies the truth of the landing of a man on the moon.

In Shawwal 1416 during his "Second Spring Camp" in Kuwait he relatedly said: "The Ikhwan al-Muslimin are more harmful to Islām than the clear *kuffār*, as the Muslims are not deceived by the *kuffār*; but they are deceived by these astray innovators." When asked if the Ikhwan and Jamaat at-Tabligh were among the 72 sects destined for Hell, he replied "Yes."

Al-Madkhali edited and published Ibn Taymiyya's *Qāʿida Jalīla fīl-Tawassul wal-Wasīla*, prompting his fellow "Salafi" Samīr ibn Khalīl al-Mālikī to list his mistakes in Ḥadīth documentation along with those made by al-Qaḥṭānī in his edition of *al-Sunna* (attributed to ʿAbd Allah ibn Ahmed') in a book entitled *Bayān al-Wahm wal-Īhām al-Wāqiʿayn fī Taʿlīqāt al-Shaykhayn*.

14: MUḤAMMAD AL-QAḤTĀNĪ

Al-Qaḥtānī is an Umm al-Qurā University graduate and author of the deviant book *al-Walā' wal-Barā'*. An English version of this book was widely disseminated in the US and Europe in which the Mu'tazilī statement can be read that among the "ten actions that negate Islām" is "[2] Relying on an intermediary between oneself and Allāh when seeking intercession." This is contradicted by the literal meaning of intercession, the Sunnī creed in the *shafā'a* of the Prophet ﷺ, and the advice of all the great Prophets to humanity to seek out our Prophet's ﷺ intercession with Allāh ﷻ followed by the response of the Prophet ﷺ "I am the one that can undertake it" *(anā lahā)* in the ḥadīth of the Great Intercession *(al-shafā'at al-kubrā)*.[222] Al-Qaḥṭānī is also responsible for the re-edition and recirculation of a compilation of anthropomorphist forgeries attributed to 'Abd Allāh ibn Aḥmad ibn Ḥanbal under the title *Kitāb al-Sunna*.[223]

15: MASHHŪR ḤASAN SALMĀN

One of the most industrious and skillful of the list, Mashhūr Salmān authored a book against Imām al-Nawawī pompously titled, "The Refutations and Critiques of the Figurative Interpretations of the Divine Attributes Committed by Imām al-Nawawī in *Sharḥ Ṣaḥīḥ Muslim* and Other Important Matters" *(al-Rudūd wal-Ta'aqqubāt 'alā Mā Waqa'a līl-Imām al-Nawawī fī Sharḥ Ṣaḥīḥ Muslim min al-Ta'wīl fīl-Ṣifāt wa-Ghayrihā min al-Masā'il al-Muhimmāt)* which he begins with the words:

> He [al-Nawawī] has committed [!] in his book certain lapses and a host of mistakes related to the Names and Attributes of Allāh, among other important matters, which are overlooked by his commentators, not to mention his readers, without any reference back

[222] Narrated by al-Bukhārī in his *Ṣaḥīḥ* from al-Ḥasan al Baṣrī, from Anas.

[223] See the analysis of this book in the chapter on Imām Aḥmad in our *Four Imāms*. See also section on Rabī' al-Madkhalī in this book.

> to the school of the pious *Salaf* in those all-encompassing matters, which ought to be made as clear as the sun.[224]

Mashhūr Salmān then proceeds with three hundred pages in which he casts aspersions on Imām al-Nawawī's explanations of the ḥadīths of *Ṣaḥīḥ Muslim* pertaining to the attributes as wrong, rejected, unsound, and deviant according to himself and to Muḥammad Harrās – in his commentary on Ibn Taymiyya's *ʿAqīda Wāsiṭiyya* –, at the same time specifying that al-Nawawī's views are founded on al-Qāḍī ʿIyāḍ's previous commentary on *Ṣaḥīḥ Muslim*, and that the "refutations and critiques" apply to ʿIyāḍ also, as well as Ibn Fūrāk, al-Khaṭṭābī, Ibn Mahdī al-Ṭabarī, al-Bayhaqī, al-Māzarī, al-Qurṭubī, and Ibn Ḥajar![225]

One of the main reasons for Salmān's attack against Imām al-Nawawī is in order to dispute the latter's Sunni definition of *tafwīḍ*. In many passages of *Sharḥ Ṣaḥīḥ Muslim*, al-Nawawī defines *tafwīḍ* as "committal of the meaning" *(tafwīḍ al-maʿnā)* by which, according to him, we speak of "the Hand of Allāh" but we commit the meaning of this expression to Allāh Most High. Mashhūr Salmān, copying Ibn Taymiyya, defines *tafwīd* as "committal of the modality" *(tafwīḍ al-kayf)* and not that of meaning, thus asserting that when we speak of "the Hand of Allāh" we do understand its meaning but commit its modality to Allāh Most High, and that to say that we commit its meaning "is the way of nullification of the Divine Attributes *(taʿṭīl)*!"[226] In other words, according to the "Salafīs," (1) those who commit the meaning to Allāh are like Muʿtazilīs and Jahmīs who deny the reality of the Attributes of Allāh and (2) they – the "Salafīs" – **know the meaning of the Divine Attributes but do not know the "how" of this meaning**.

One can only surmise that the reason Mashhūr Salmān insists so much on such an aberration is because he is such an ardent lover of

[224] Mashhūr Ḥasan Salmān, *al-Rudūd wal-Taʿaqqubāt* (Ryad: Dār al-Hijra, 1993) p. 8.

[225] Cf. section titled "Dwarves on the Shoulders of Giants" in the *Encyclopedia of Islamic Doctrine* (1:174-177) = *Islamic Beliefs and Doctrine* (p. 204-208).

[226] Salmān, *al-Rudūd wal-Taʿaqqubāt* (p. 67-84).

Ibn Taymiyya and another one of his bumbling literalist imitators. In his attempt to force a particular error of the latter through the wall of correct doctrine, namely his claim that "Mālik did not say that the modality was inexistent but only that it was unknown,"[227] Salmān desperately tries to prove that committal must therefore consist only in the committal of modality *(kayfiyya)* and not that of meaning *(maʿnā)*.

But the premise itself of the argument is entirely based on an inauthentic version of Imām Mālik's statement on *istiwā'*! For the authentic narrations of Imām Mālik's famous statement all have, "The modality is altogether inconceivable" *(al-kayfu ghayru maʿqūl)*, **not** "unknown" as claimed by "Salafīs." Therefore, as held by al-Nawawī in the Ashʿarī School and by Imām al-Pazdawī in the Māturīdī – as the latter explained in the passage on the *mutashābih* of his monumental work on *uṣūl* – the meaning itself is the problem.[228]

- From Jaʿfar ibn ʿAbd Allāh: "We were with Mālik when a man came and asked him: 'Abū 'Abd Allāh! {*The Merciful established Himself over the Throne*} (20:5): how is He established?' Nothing affected Mālik so much as that man's question. He looked at the ground and started prodding it with a twig he held in his hand until he was completely soaked in sweat. Then he lifted his head and said: 'The "how" of it is inconceivable; the 'establishment' part of it is not unknown; belief in it is obligatory; asking about it is an innovation; and I believe that you are a man of innovation.' Then he gave an order and the man was led out."[229]
- From Ibn Wahb: "We were with Mālik when a man asked him: 'Abū 'Abd Allāh! {*The Merciful established Himself over the Throne*}(20:5): how is His establishment?' Mālik lowered his head

[227] Ibn Taymiyya, *al-Iklīl fīl-Mutashābih wal-Ta'wīl* in his *Majmūʿat al-Rasā'il* (13:309-310).

[228] Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (Turāth ed. 3:19-20; 5:24-25; 6:36-37; 12:211-212; 16:166; 16:204; 17:3; 17:36; 17:129-132; 17:182-183); Pazdawī (d. 482), *Uṣūl al-Pazdawī* and *Kashf al-Asrār* (1:55-60).

[229] Al-Dhahabī, *Siyar* (7:415).

and began to sweat profusely. Then he lifted up his head and said: '{*The Merciful established Himself over the Throne*} just as He described Himself. One cannot ask "how." "How" does not apply to Him. And you are an evil man, a man of innovation. Take him out!' The man was led out."[230]

- From Yaḥyā ibn Yaḥyā al-Tamīmī and Mālik's Shaykh Rabī'a ibn Abī 'Abd al-Raḥmān: "We were with Mālik when a man came and asked him: 'Abū 'Abd Allāh! {*The Merciful established Himself over the Throne*} (20:5): how is He established?' Mālik lowered his head and remained thus until he was completely soaked in sweat. Then he said: 'The establishment is not unknown; the "how" is inconceivable; belief in it is obligatory; asking about it is an innovation; and I do not think that you are anything but an innovator.' Then he ordered that the man be led out."[231] Shaykh al-Islām Taqī al-Dīn al-Subkī pointed out that the inconceivability of the modality of *istiwā'* proved that it precluded the meaning of sitting.[232]

Before Salmān, Nu'mān al-Alūsī – the "Salafī" son of the famous commentator of Qur'ān– took the side of Ibn Taymiyya in an epistle titled *Jalā' al-'Aynayn fī Muḥākamat al-Aḥmadayn* and was refuted

[230] Narrated by al-Bayhaqī with a sound chain in *al-Asmā' wal-Ṣifāt* (2:304-305 §866), al-Dhahabī in the *Siyar* (7:416), and Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 13:406-407; 1989 ed. 13:501).

[231] Narrated by al-Bayhaqī with a sound chain in *al-Asmā' wal-Ṣifāt* (2:305-306 §867), al-Baghawī in *Sharḥ al-Sunna* (1:171), al-Lālikā'ī in *Sharḥ Uṣūl al-I'tiqād* (2:398), Ibn Abī Zayd al-Qayrawānī in *al-Jāmi' fīl-Sunan* (p. 123), Abū Nu'aym in the *Ḥilya* (6:325-326), cf. Ibn 'Abd al-Barr in *al-Tamhīd* (7:151) and Ibn Ḥajar in the *Fatḥ* (13:407). The wording that says: "The 'how' is unknown" *(al-kayfu majhūl)* is falsely attributed to Imām Mālik, although also cited from Rabī'a with a sound chain by al-Bayhaqī in *al-Asmā' wal-Ṣifāt* (2:306 §868) and without chain by Ibn al-'Arabī in *'Āriḍat al-Ahwadhī* (2:235), but is an aberrant narration *(riwāya shādhdha)*. Yet it is the preferred wording of Ibn Taymiyya in *Dār' Ta'aruḍ al-'Aql wal-Naql* (1:278) and *Majmū' al-Fatāwā* (17:373), as he infers from it support for his positions although he reports it as "The 'how' is inconceivable" in his *Ḥamawiyya* (p. 307).

[232] In *al-Sayf al-Ṣaqīl* (p. 128).

by Qāḍī Yūsuf al-Nabhānī who pointed out in his *Shawāhid al-Ḥaqq* (p. 251) that "if the meaning of such verses were known it could not be other than in the sense in which the attributes of created entites are known, as in *istiwā'* in the sense of sitting *(al-julūs)* which we know in relation to ourselves, and this applies to the rest of the ambiguous terms."

Salmān also defends Ibn Taymiyya against the charge of "brazen apostasy in the open daylight of the Muslim world" as leveled against him by al-Kawtharī for saying the following:

> You [Ash'arīs] say that [Allāh ﷻ] is neither a body, nor an atom *(jawhar)*, nor spatially bounded *(mutaḥayyiz)*, and that He has no direction, and that He cannot be pointed to as an object of sensory perception, and that nothing of Him can be considered distinct from Him. You have asserted this on the grounds that Allāh is neither divisible nor made of parts and that He has neither limit *(ḥadd)* nor end *(ghāya)*, with your view thereby to forbid one to say that He has any limit or measure *(qadr)*, or that He even has a dimension that is unlimited. But how do you allow yourselves to do this without evidence from the Book and the Sunna?[233]

Al-Kawtharī commented the above lines with the words: "The reader's intelligence suffices to comment on these heretical statements. Can you imagine for an apostate to be more brazen than this, right in the midst of a Muslim society?"[234]

Salmān indirectly acknowledges the heresy of the Taymiyyan position by claiming that "he was merely paraphrasing the position of those who affirm the Attributes among the *mutakallimīn*."[235] Yet, as he undoubtedly knows, this particular argument of Ibn Taymiyya comes up too frequently and too favorably under his pen not to be unreservedly attributed to him![236] Furthermore the apology is entirely

[233] Ibn Taymiyya, *al-Ta'sīs* (1:101) = *Bayān Talbīs al-Jahmiyya* (1:444).

[234] Al-Kawtharī, *Maqālāt* (p. 350-353).

[235] Salmān, *al-Rudūd* (p. 21-22).

[236] Cf. Ibn Taymiyya, *Bayān Talbīs* (1:548, 1:600, 2:169); *Sharḥ Ḥadīth al-Nuzul*

inaccurate, as the position that Allāh ﷻ has no limit *(ḥadd)* pre-dates the Ash'arīs and was held by 'Alī ibn Abī Ṭālib ﷺ and the *Salaf* as well, such as al-Tustarī, Aḥmad ibn Ḥanbal, Sufyān al-Thawrī, Shu'ba, Ḥammād ibn Zayd, Ḥammād ibn Salama, Sharīk, Abū 'Awāna, Ibn al-Mājishūn, Abū Dāwūd al-Ṭayālisī, Ibn Kullāb, Abū Ḥātim, al-Ash'arī, Ja'far al-Ṣādiq, Mālik, al-Ṭaḥāwī, Ibn Khafīf, Ibn Fūrāk, Ibn Ḥibbān, al-Khaṭṭābī, al-Qushayrī, and al-Bayhaqī.[237]

As mentioned before, Mashhūr Salmān is responsible for recirculating al-Qārī's denounced book titled *Mu'taqad al-Imām Abī Ḥanīfa* claiming that the parents of the Prophet ﷺ are in Hellfire. He is also responsible for reviving al-Bayhaqī's *al-Khilafiyyāt* ("The Divergences" [between al-Shāfi'ī and Abū Ḥanīfa]),[238] essentially a refutation of the Ḥanafī school on *fiqh* divergences and a brilliant work but one which Ibn al-Subkī said "is appreciated only by experts in both *fiqh* and ḥadīth." Undoubtedly, Mashhūr Salmān edited and printed such a book as part of the anti-Ḥanafī campaign being waged in the Indo-Pakistani subcontinent and elsewhere and not because it is a classic of *khilāf* literature, as the man is neither a Ḥanafī nor a Shāfi'ī specialist.[239]

Salmān published a work titled *KutubunḤadhdhara al-'Ulamā'u minhā* ("Books the Ulema Warned Against"), the "Salafī" equivalent of the Vatican's *Index Librorum Prohibitorum* (a guide listing books that the Roman Catholic Church forbade its members to read – except by special permission – because they were judged dangerous to faith or morals). A proof that this is in part an indirect guide to Sunnī books deemed undesirable only by the supporters of innovation and

(69-76); *Majmū' al-Fatāwā* (3:306-310, 13:304-305); *Minhāj* (2:134-135, 192, 198-200, 527).

[237] See the chapter on Imām Aḥmad in our *Four Imāms and Their Schools*.

[238] Riyad: Dār al-Ṣumay'ī, 1994.

[239] Al-Bayhaqī's *Khilafiyyāt* was counter-refuted by Imām 'Alī ibn 'Uthmān ibn Ibrāhīm 'Ala' al-Dīn al-Mārdīnī – known as Ibn al-Turkumānī – (d. 750) with his two-volume *al-Jawhar al-Naqī fīl-Radd 'alā al-Bayhaqī* which exists in print in the margins of al-Bayhaqī's Sunan al-Kubrā (Hyderabad 1316/1898) and awaits reissue. On Ibn al-Turkumānī see *al-Fawā'id al-Bahiyya* (p. 207) and *al-Durar al-Kāmina* (3:156-157).

misguidance is the fact that Salmān includes in it Sulaymān ibn ʻAbd al-Wahhāb's (d. 1210/1795) classic refutation of his younger brother Muḥammad titled *Faṣl al-Khiṭāb min Kitābillāh wa-Ḥadīthi al-Rasūl* ﷺ *wa-Kalāmi Ulī al-Albāb fī Madhhabi Ibni ʻAbd al-Wahhāb* ("The Final Word from the Qur'ān, the Ḥadīth, and the Sayings of the Scholars Concerning the School of Ibn ʻAbd al-Wahhāb"), also known as *al-Ṣawāʻiq al-Ilāhiyya fī Madhhab al-Wahhābiyya* ("The Divine Thunderbolts Concerning the Wahhābī School"). This valuable book is the first and earliest refutation of the Wahhābī sect in print, consisting in over forty-five concise chapters spanning 120 pages that show beyond doubt the fundamental divergence of the Wahhābī school, not only from the Consensus and *uṣūl* of *Ahl al-Sunna wal-Jamāʻa* and the *fiqh* of the Ḥanbalī *madhhab*, but also from their putative Imāms, Ibn Taymiyya and Ibn al-Qayyim on most or all the issues reviewed. The *Faṣl/Ṣawāʻiq* received the following editions:

1st edition: Bombay: Maṭbaʻat Nukhbat al-Akhbār, 1306/1889.
2nd edition: Cairo.
3rd edition: Istanbul: Ishik reprints at Wakf Ihlas, 1399/1979.
4th edition: (Unannotated) Damascus, 1418/1997 (*al-Ṣawāʻiq)*.
5th edition: (Annotated) Damascus, 1420/1999 (*Faṣl*).

Even in his own edition of Imām Abū Shāma's *al-Bāʻith ʻalā Inkār al-Bidaʻ wal-Ḥawādith* ("Assault on All Innovations"), Mashhūr Salmān explodes in a footnote of disapproval because, when it comes to *Mawlid*, Abū Shāma instead of censoring it dares to say: "Truly it is a praiseworthy innovation and a blessed one"! Similarly, Muḥammad Ḥāmid al-Fiqqī, an Egyptian Wahhābī, objects apoplectically to Ibn Taymiyya in his edition of the latter's *Iqtiḍā' al-Sirāṭ al-Mustaqīm* in the section entitled: "Innovated festivities of time and place" for his saying that "some people innovate a celebration out of love for the Prophet ﷺ and to exalt him, and Allah ﷻ may reward them for this love and striving," with a two-page footnote exclaiming: "How can

they possibly obtain a reward for this?! What striving is in this?!" Not content to tamper with the motherbooks of *Ahl al-Sunna*, Wahhābīs object even to their own putative sources. This phenomenon illustrates the principle that each new generation of innovators rejects the previous one as too moderate.

Mashhūr Salmān was accused of plagiarizing a book on *Ṣaḥīḥ Muslim* written by a professor of ḥadīth at the university of Yarmūk in Jordan, Muḥammad al-Ṭawāliba, for his own book *Manhaj al-Imām Muslim fīl-Ṣaḥīḥ*.

16: MUḤAMMAD AL-SHUQAYRĪ

He wrote a book titled *al-Sunna wal-Mubtada'āt* in which he violated the most elementary rules of the Arabic language and displayed thorough ignorance of the meanings of "Sunna" and *bid'a*. He showed blind fanaticism and attacked the scholars of the Community as innovators on the misconceived basis of the ḥadīth of the Prophet ﷺ on *bid'a*.[240] He was refuted by Sayyid 'Abd Allāh Maḥfūẓ al-Ḥaddād in his book *al-Sunna wal-Bid'a* in which the latter adduces more than three hundred and fifty narrations of the Prophet ﷺ and the Companions ﷺ illustrating the Sunnī understanding of "Sunna" and *bid'a*.[241]

17: ḤAMD IBN 'ABD AL-MUḤSIN AL-TUWAYJIRĪ

He is the mufti who demanded that women caught driving in Saudi Arabia be labeled as prostitutes in the lawcourts. In his introduction to his edition of Ibn Taymiyya's anthropomorphist manifesto – the *Fatwā Ḥamawiyya* – he states: "The proponents of the Ash'arī school have named it, falsely and slanderously, the school of *Ahl al-Sunna wal-Jamā'a*." He mutters similar aspersions in his introduction to al-Harawī's *Dhamm 'Ilm al-Kalām*. This man also wrote a separate book declaring Māturīdīs heretics, and in his *'Aqīdat Ahl al-Īmān fī Khalqi Ādama*

[240] Cf. Sayyid Yūsuf al-Rifā'i, *Naṣīḥa*, Advice §4, "Calling the Muslims: 'Innovators'."

[241] See our *Sunna Notes II: The Excellent Innovation*.

ʻalā Ṣūrat al-Raḥmān ("The Doctrine of the Believers Concerning the Creation of Ādam in the Image of the Merciful"!) he actually quotes the book of Genesis – "We shall create man in our image and likeness" – in support of his anthropomorphist beliefs. He authored a 300-page book titled *al-Diobandiyya* in which he castigates the Ulema of Deoband as holding corrupt and deviant beliefs. To his credit, he also authored a refutation of some of the aberrant positions taken by the late Egyptian Mufti, Shaykh Maḥmūd Shaltūt.

18: MUḤAMMAD ṢĀLIḤ AL-ʻUTHAYMĪN

Al-ʻUthaymīn, Muḥammad Ṣāliḥ. Ibn Bāz's late (d.2001) long-time Second Fiddle and his heir and successor in strange and unusual rulings. He made the following statements in his *Fatāwā*:

1- "No human being seeks a means through something except he believes that it possesses effectiveness towards the end he desires."[242] He made this statement in order to enable himself to declare those who make *tawassul*, apostate.

2- "We must not call the Messenger of Allāh ﷺ *Ḥabībullāh* ("the Beloved of Allāh") but only *Khalīlullāh* ("the Intimate Friend of Allāh") in his *Fatāwā*. In other words, al-Shaʻbī رحمه الله was mistaken to say, whenever narrating from ʻĀ'isha: "The truthful woman, daughter of the *Ṣiddīq* and beloved of the Beloved of Allāh, narrated to me…."[243]

3- "Can the vision of Allāh ﷻ in the hereafter be other than in a direction?"[244]

4- "We should not ask the Prophet ﷺ to ask forgiveness for us because the deeds of a human being end the moment he dies and

[242] Cited in Mamdūḥ, *Rafʻ al-Mināra* (p. 80).

[243] Cf. Ibn Ḥajar, *al-Iṣāba*, entry on ʻĀ'isha.

[244] *Sharḥ al-ʻAqīda al-Wāsitiyya*.

> he cannot even ask forgiveness for himself." Shaykh Mamdūḥ called this statement "impudent" and "a blunder" and refuted it in *Raf' al-Mināra* (p. 81-86).

Like the rest of his group, 'Uthaymīn is an anthropomorphist who asserts "two eyes" for the Most High and Exalted in his commentary on Ibn Taymiyya's *al-Wāsiṭiyya*, whereas none of the *Salaf* went beyond asserting "the eye" and "the eyes," without adding "two" into the letter of the Qur'ān and the ḥadīth, and Ibn Ḥazm remarked, "To say that He has two eyes is null and void and part of the belief of anthropomorphists."

In his commentary on Ibn Taymiyya's *'Aqīda Wāsiṭiyya*, 'Uthaymīn commits *tamthīl* – making up similes – by comparing Allāh ﷻ to the sun, stating that "Allāh is in the heaven in person *(bi dhātihi)* but despite this He draws near to the servant during the latter's prayer, just as the sun is in the heaven, while its rays reach creatures on earth." This unprecedented innovation was examined at length elsewhere.[245]

'Uthaymīn echoed the claim of Ibn Taymiyya and Muḥammad ibn 'Abd al-Wahhāb that Imām al-Būṣīrī's (d. 694) verse masterpiece in praise of the Prophet ﷺ titled *Qaṣīdat al-Burda* "contains passages that constitute *shirk*."[246] Shaykh 'Īsā al-Ḥimyarī refuted him in his monograph *Bayān 'Uluw Maqām Khātam al-Nabiyyīn* ﷺ just as Imām al-Kawtharī refuted 'Uthaymin's precursors before him.[247] Wahhābīs have leveled the same crass accusation against Imām al-Jazūlī's (d. 870) *Dalā'il al-Khayrāt* and have succeeded in banning both books from entering Saudi Arabia. The Imāms of *Ahl al-Sunna* never condemned *Qaṣīdat al-Burda* for "containing passages that constitute

[245] *Encyclopedia of Islamic Doctrine* (1:164-166) = *Islamic Beliefs and Doctrine* (p. 190-193) and Dr. Aḥmad Ḥijāzī Saqqā, *Daf' al-Shubuhāt* (p. 58-59).

[246] In *al-Sirat al-Mustaqeem* magazine published in the United States, Issue §46-47 (*Rabee' al-akhira* 1416 / September 1995, p. 7).

[247] In his *Maqālāt* (p. 444-449), article titled "Ibn 'Abd al-Wahhāb and Shaykh Muḥammad 'Abduh."

shirk," rather, it was obligatory reading and part of the syllabus taught by Ibn Ḥajar as well as both, al-Suyūṭī and al-Sakhāwī.[248]

In verse 154 of the *Burda*, "*fa-inna min jūdika al-dunyā waḍ arratahā / wa-min ʿulūmika ʿilma al-lawḥi wal-qalami*, For your generosity encompasses both this world and the one that comes next, and your sciences encompass the knowledge of the Tablet and the Pen," the two prepositions "*min*" are "referring to the subset of a whole" *(tabʿīḍiyya)* as the language and context make clear. *Min* clearly marks off the set *(ʿulūm)*, which is in the plural, from the subset *(ʿilm)* which is in the singular, indicating other *ʿulūm* or sciences that the knowledge of the Prophet ﷺ encompasses. It is incoherent to say that such subsets could be encompassed in part and not necessarily in their entirety. Contextwise, this and other verses refer to the undiminishable high standing and abundant generosity of the Prophet ﷺ.

The Wahhābīs claim that it is wrong to say "and your sciences encompass the knowledge of the Tablet and the Pen," and that such encompassing knowledge belongs to Allāh alone. However, their objections are needless and far-fetched, since one of the meanings of the Tablet in the Qur'ān is the Qur'ān itself: "A Glorious Qur'an in a Preserved Tablet" (85:21-22), which Allāh Most High has taught the Prophet ﷺ and the knowledge of which He has guaranteed for him when He said: {*Its gathering and recitation rest upon Us... Then verily upon Us rests its exposition*} (75:16-19).

As for the Pen, the Prophet ﷺ said, as related by al-Bukhārī and Muslim, that during the night of his Ascension he reached a level where he could hear the screeching of the pens writing the Decree, and this stands for his being granted its knowledge, and Allāh knows best.

[248] Respectively in *Ḥusn al-Muḥāḍara* (Cairo, 1293 ed. 1:260) and A.J. Arberry, *Sakhawiana: A Study Based on the Chester Beatty Ms. Arab. 773* (London: Emery Walker Ltd., 1951, p. 5-9). The English text of the *Burda* is webbed in its entirety. See also the commentary on these passages in the *Encyclopedia of Islām* (2:83-141). Pay no attention to Shaykh 'Abd Allāh al-Ghumārī's unenlightened criticism in his *Irshād al-Ṭālib al-Najīb bimā fīl-Mawlid al-Nabawī min al-Akādhīb*.

Furthermore, they are gravely wrong in their suggesting that Allāh Most High is unable to grant such knowledge to whomever He wills. It is established beyond doubt that the Prophet ﷺ was granted the knowledge of all things except five matters, while a large number of Ulema concur that he did not leave this world before being granted the latter also.

The objectors seem to limit Allāh's knowledge to the Tablet and the Pen. Imam al-Kawtharī said in his *Maqālāt* (p. 404): "Concerning [those] who criticize al-Būṣīrī for saying that the Prophet ﷺ knows the science of the Tablet and the Pen: neither does all that is hidden, nor does all knowledge reside exclusively in the Tablet. Therefore the denial of the knowledge of the Unseen does not necessitate that of the knowledge of what is in the Preserved Tablet. The denial mentioned in Allah's saying: {*fa-lā yuẓhiru 'alā ghaybihi aḥadan – He discloses unto none His Secret*} (72:26) presupposes exemption of all that is excluded from 'His Secret,' signifying the negation of universal disclosure [= no one knows all that Allāh knows], not the universal application of such negation [= no one knows anything that Allāh knows]. Therefore the meaning is the negation of the knowledge of ALL the Unseen; not the negation of the knowledge of SOME of the Unseen. This was demonstrated by Sa'd al-Dīn al-Taftazānī in *Sharḥ al-Maqāṣid*."

As for the Prophet's generosity which "encompasses both this world and the one that comes next," it is clearly a reference to his abnegation on behalf of his *Umma* in this world, and his intercession on their behalf in the next world: to acknowledge both of these is a required article of belief for all Muslims. And it is established in the ḥadīth narrated by Imām al-Tirmidhī who declared it a fair *(ḥasan)* narration, that Anas ﷺ asked the Prophet ﷺ for his intercession in the next world, and he replied: *anā fā'il*, i.e. "I shall do it." This is a proof against those who claim that it is unlawful to ask for the Prophet's ﷺ future intercession while still in this world.

Al-ḥamdu lillāh, it is enough to read the Arabic correctly in some of the verses and ḥadīths that show the mendacity of this and all attacks upon the *Burda*. Every Arabic reader instinctively knows that

the writer of such an obviously inspired poem could not be guilty of what his attackers claim, especially in light of the latter's crass propensity to the anathema and *taḍlīl* of our Salaf Imams and the common Muslims. The Seal of all *Ummas* is protected from error in its *'Aqīda* and could not possibly have been propagating wrong for centuries from West to East; Ibn Shāma could not have been teaching the *Burda* to al-Nawawī in Syria, nor Ibn Ḥajar to al-Sakhāwī in Cairo, nor al-Sakhāwī to his students in the Two Holy Sanctuaries, nor al-Haytamī to al-Qārī in Makka, if there were even the smell of *shirk* in one of its letters, for an Ibn 'Uthaymīn to pop up at the tail-end of times and mindlessly propose a fatwa which said "*Qaṣīdat al-Burda* contains passages that constitute *shirk*"! We can be certain that no conscientious Muslim would fly in the face of the Arabic language, ignore the '*iṣma* of the *Umma*, and leave the company of the *Ṣādiqīn* among the greatest Ulema upon whom the *Umma* concurs, to follow some non-*ma'ṣūm* teacher(s) except a misguided imitator who fell prey to his lust.

Following are excerpts from various commentaries of the *Burda* which confirm one after another the soundness of the above conclusion. These commentaries were written by:

1. Imām Muḥammad Abū al-Su'ūd al-Ḥanafī (d. 951),
2. Shaykh Muḥyī al-Dīn Muḥammad ibn Muṣṭafā al-Ḥanafī, known as Shaykh Zādah (d. 951),
3. Shaykh al-Islām Ibn Ḥajar al-Haytamī al-Shāfi'ī (d. 973),
4. Mullā 'Alī al-Qārī al-Ḥanafī (d. 1014) whose commentary is by far the most interesting,
5. 'Allāma Ibrāhīm al-Bājūrī al-Shāfi'ī (d. 1277), and
6. Imām Muḥammad al-Ṭāhir Ibn 'Āshūr al-Mālikī (d. 1284).

Some of the above excelled their respective contemporaries in the Arabic language and they excelled also in *fiqh* and *uṣūl*, while Ibn 'Āshūr and Abū al-Su'ūd were arguably the two greatest *mufassirs* of the last five hundred years.

1. Abū al-Suʻūd: "Knowledge of the Tablet and the Pen (in the sense of what is written on the Tablet through the coursing of the Pen) is some of what your knowledge flows through / has thorough access to *(baʻḍu mimmā jarā fīhi ʻilmuk)*."[249]

2. Shaykh Zādah: "It may be that Allāh Most High showed him, upon him blessings and peace, all that is in the Tablet, and increased him on top of that also, because the Tablet and the Pen are created, so what is in them has a limit, and it is possible for the limited to encompass the limited. This is according to your understanding [O reader]. As for him whose heart's eye has beed dyed with the kohl of Divine light, he witnesses through spiritual taste that the sciences of the Tablet and the Pen are a portion *(juz')* of his sciences, upon him blessings and peace, just as they are a portion of the knowledge of Allāh Most High."[250]

3. Al-Haytamī: "AND OF YOUR SCIENCES IS THE KNOWLEDGE OF THE TABLET AND THE PEN, that is: Of some of your vast learning *(ay: baʻḍi maʻārifika)* which Allāh Most High gifted you. [...] And the sense in which the knowledge of the Tablet and the Pen is part of some of his sciences, upon him blessings and peace, is that on the night of *Isrā'*, Allāh Most High showed him everything that is in the Preserved Tablet, adding thereto other types of knowledge, such as the secrets which pertain to His Essence and Attributes, may He be exalted!"[251]

4. Al-Qārī: "*Min* refers to the subset of a whole *(tabʻīḍiyya)* [...]. The commentators have said conflicting things on the second hemistich of

[249] As quoted in Sayyid Ḥasan al-ʻIdwī al-Ḥamzāwī al-Mālikī's (d. 1303) *al-Nafaḥāt al-Shādhiliyya fī Sharḥi al-Burdat al-Būṣiriyya* (Damascus photocopy of the Cairene ed. of the *Nafaḥāt* p. 204).

[250] Shaykh Zādah's *Ḥāshiyat al-Burda* in the margin of al-Kharpūtī's *ʻAṣīdat al-Shuhda Sharḥ Qaṣīdat al-Burda* (Ottoman 1320 ed. p. 219).

[251] Al-Haytamī, *al-ʻUmda fī Sharḥ al-Burda*, ed. Bassām Muḥammad Barūd (UAE: Dār al-Faqīh, 2003, p. 666-669).

the verse. It was said that *'al-'ilm'* is a substantive which is in construct with its subject *(maṣdar muḍāf ilā fā'ilihi)*, that is: the Tablet and the Pen's knowledge of things, but then we need to say that they possess perception and feelings toward what was attributed to them. It was also said that *'al-'ilm'* is in construct with its object, that is: the people's knowledge of the Tablet and the Pen, but then we need to say that there are different positions here. It was also said that Allāh Most High showed him ﷺ what the Pen had written in the Preserved Tablet, which is the knowledge of the First and the Last, and this is the preponderant explanation *(wa-huwa al-aẓhar)*. To clarify further, what is meant by the knowledge of the Tablet is what was entered into it among other transcendent writs and shrouded images *(al-nuqūsh al-qudsiyya wal-ṣuwar al-ghaybiyya)*. What is meant by the knowledge of the Pen is what was entered with it into the Tablet as Allāh Most High wished, so the construct implies the nearest connection *(al-iḍāfatu li-adnā mulābasa)*. The fact that the knowledge of the Tablet and the Pen is part of his sciences consists in that his sciences are multifarious, including universals and particulars, hidden matters and minutiae, subtle wisdoms and arcane sciences pertaining to the Essence and the Attributes, whereas the science of the Tablet and the Pen are a mere few lines *(suṭūr)* among the lines of his knowledge and a mere river from the seas of his knowledge. Then, in addition to this, it is from the blessing of his existence according to the report that was said to be transmitted: 'The first thing Allah created is my light,'[252] that is, He looked at it with a gaze of majesty, so it cleaved in two, and from its two halves were created the two worlds. This [light] is what is meant by the Pen, hence the transmitted report: 'The first thing Allah created

[252] According to the ḥadīth which al-Qasṭallānī in *al-Mawāhib al-Lāduniyya* (1:36-37) said ʿAbd al-Razzāq narrated with his chain. However, no such ḥadīth is to be found and either ʿAbd al-Razzāq narrated it in one of his lost works or he never narrated it in the first place. In either case, the ḥadīth in question is undoubtedly forged in its long-winded wording cf. ʿAbd Allāh al-Ghumārī's *Murshid al-Ḥā'ir li-Bayān Waḍ'i Ḥadīthi Jābir*. Nevertheless, it would also be correct to say that the majority of the Ulema of the Umma consider the meaning of its very first segment true cf. al-Lacknawī, *al-Āthār al-Marfū'a* (p. 43).

is the Pen,'[253] so there is no contradiction. The upshot is: this world and the next are aftereffects *(āthār)* of your existence and generosity, and whatever appeared out of the Pen and onto the Tablet is from the secrets of your wisdoms and the lights of your sciences."[254]

5. Al-Bājūrī: "His saying '*fa-inna min jūdika al-dunyā* etc.' [...] *min* is for *tab'īḍ*. [...] '*Wa-min*' in his saying '*wa-min 'ulūmika*' is for *tab'īḍ* also [...] meaning the informations Allāh Most High showed him, for He, Most High, showed him the sciences of the First and the Last. [...] {The problem was raised that part of 'the knowledge of the Tablet and the Pen' are the five things mentioned at the end of Sūrat Luqmān although the Prophet ﷺ does not know them, for Allāh Most High reserved their knowledge for Himself alone, so the aforementioned *tab'īḍ* is incomplete? It was replied that it is not granted that those five things are among what the Pen wrote on the Tablet. Else, whoever is entitled to look into the Tablet, such as some of the *muqarrabīn* angels, would have seen them. Even if it were granted that they are part of what the Pen wrote into the Tablet, what would be meant is that some of his sciences, upon him blessings and peace, are the science of the Pen and the Tablet which a creature may look upon, thus excluding those five matters},[255] although the Prophet ﷺ never left this world before Allāh Most High did inform him of those matters. If it is asked: Since the knowledge of the Tablet and the Pen are some of his sciences, upon him blessings and peace, then what is the rest? The reply is, the rest is [to say the least] what Allah Most High informed him of with regard to the states of the hereafter, because the Pen only wrote into the Tablet what was going to happen until the Day of Resurrection and nothing more, as already mentioned in the hadith ['The first thing Allāh created was the Pen, and He told it to write, so

[253] Narrated by al-Tirmidhī *(ṣaḥīḥ)* and Aḥmad.

[254] Al-Qārī, *al-Zubda fī Sharḥ al-Burda*, ms. from the Damascus library of the late *Musnid* Sayyid Muḥammad Ṣāliḥ al-Khaṭīb (also containing al-Qārī's two treatises on the *Mawlid*), folios 54b-55a.

[255] Curly-bracketed material is largely from al-Qasṭallānī's *Mawāhib*, section on the *Burda* citing al-Bājūrī.

it said, What shall I write? He said: Write the apportionments of every living thing until the Hour rises.']"[256]

6. Ibn ʿĀshūr: "The meaning is: how could your great standing diminish for advocating me, whereas you are the noblest of all creatures in the sight of your Lord Who gave you exclusively the magnificent special attributes that show your rank before Him, among which, that He created this world and the next for your sake, and also among which, that He taught you what no one else encompasses by their knowledge, to the point that what is in the Tablet and the Pen is some *(baʿḍ)* of your sciences?"[257]

ʿUthaymīn also states of the sayings of Allāh ﷻ {*Wait they for naught else than that Allāh should come unto them in the shadows of the clouds with the angels?*} (2:210) and {*Your Lord shall arrive with angels, rank on rank*} (89:22): "To explain these verses as a reference to the coming or arrival of the order of Allāh is unsound because it contravenes the literal meaning *(ẓāhir al-lafẓ)* of the verse and the Consensus of the *Salaf*, and there is no proof for it." Dr. Aḥmad Ḥijāzī al-Saqqā said: "Shaykh Muḥammad ibn Ṣāliḥ al-ʿUthaymīn says in his explanation of Ibn Taymiyya's *ʿAqīda Wāsiṭiyya* (Cairo: Maktabat al-ʿIlm ed. p. 23) that 'the coming' is not explained as 'the coming of the order,' rather it is explained as a coming which befits the majesty of Allāh without anthropomorphic imagery nor suggestion of modality *(min ghayri tashbīh wa-lā takyīf)*. That is, he is establishing that there is a body that moves by coming and by returning *(ay annahu yuthbitu jisman yataḥarraku bil-majīʾi wal-rujūʿ)*, however, he does not declare corporeality explicitly *(lā yuṣarriḥu bil-jismiyya)*. And this is the 'Salafī' school."[258]ʿUthaymīn's statement above shows

[256] Al-Bājūrī, *Sharḥ al-Burda* (ʿAbd al-Raḥmān Maḥmūd Cairo ed. p. 132-133).

[257] Ibn ʿĀshūr in ʿUmar ʿAbd Allāh Kāmil's *al-Balsam al-Murīḥ min Shifāʾ al-Qalb al-Jarīḥ*, the epitome of Ibn ʿĀshūr's *Shifāʾ al-Qalb al-Jarīḥ fī Sharḥi Burdati al-Madīḥ* (Beirut: Bīsān, 2004, p. 164-165).

[258] Saqqā, *Daf' al-Shubuhāt ʿan al-Shaykh Muḥammad al-Ghazali* ("The Refutation of False Arguments Made against Shaykh Muḥammad al-Ghazali," Cairo: Maktabat

typical concealment of the actual Consensus of the *Salaf* and the proofs of the *Sharī'a*. It is authentically narrated from the *Tābi'īn* Abū al-'Āliya (d. 90) and al-Rabī' (d. 139) that they said of the first verse: "It means the angels come in the clouds"[259] as confirmed by al-Bayhaqī in *al-Asmā' wal-Ṣifāt*.[260] The grammarian al-Akhfash (d. 210) said that {*that Allāh should come*} (2:210) is not understood literally concerning Allāh, bu means that His order *(amr)* should come.[261] Imām Aḥmad likewise interpreted {*that Allāh should come*} (2:210) to mean that His order *(amr)* should come, in the light of His saying: {*Await they aught save that the angels should come unto them or your Lord's command should come to pass?*} (16:33).[262] He further interpreted {*Your Lord shall arrive*} (89:22) to mean His reward *(thawāb)* should come.[263] The grammarian al-Zajjāj (d. 310) said: "It means the promised reckoning and punishment shall come to them in the form of a cloud, as in His saying: {**Allāh visited them from a place whereof they recked not**} (59:2), that is: by abasing them."[264] The above reports suffice to refute the shameless lie of a supposed consensus of the *Salaf* whereby they did not interpret the coming of Allāh ﷻ as His order.

al-Kulliyyat al-Azhariyya, 1990 ed. p. 57-58).

[259] Narrated from Abū al-'Āliya [al-Riyāḥī the student of Ibn 'Abbās] by al-Bayhaqī in *al-Asmā'* (Kawtharī ed. p. 448; Ḥāshidī ed. 2:370 §943) through al-Ḥākim with a chain containing Abū Ja'far al-Rāzī ('Īsā ibn Abī 'Īsā Māhān) whom al-Khaṭīb and Ibn Ḥajar declared "truthful but poor in memorizing" – although considered trustworthy *(thiqa)* by Ibn al-Madīnī, Ibn Ma'īn, Abū Ḥātim, and al-Ḍyā' al-Maqdisī – and by al-Ṭabarī, Ibn Abī Ḥātim, al-Qurṭubī, and al-Suyūṭī in their *Tafsīrs* (verse 2:210), also by Abū 'Ubayd ibn Sallām and Ibn al-Mundhir as stated in al-Suyūṭī's *al-Durr al-Manthūr*.

[260] Kawtharī ed. p. 448; Ḥāshidī ed. 2:370.

[261] As cited by al-Qurṭubī in his *Tafsīr* (verse 2:210).

[262] Narrated by Ibn Ḥazm in *al-Fiṣal* (2:173). Al-Kawtharī in his edition of al-Bayhaqī's *al-Asmā' wal-Ṣifāt* (p. 448) states that Abū Ya'lā also narrates it from Aḥmad. See also Ibn al-Jawzī's *Daf' Shubah al-Tashbīh* (p. 110 and 141).

[263] Narrated through al-Bayhaqī by Ibn Kathīr in *al-Bidāya wal-Nihāya* (10:361), by al-Bayhaqī in *Manāqib Aḥmad*, and by Ibn al-Jawzī in *Daf' Shubah al-Tashbih* p. 13. Al-Kawtharī in *al-Asmā'* (p. 292) states that Aḥmad interpreted it as *amr*, citing Ibn Ḥazm.

[264] As cited by al-Qurṭubī in his *Tafsīr* (verse 2:210).

In his *'Aqīdat al-Muslim* ("The Muslim's Belief") 'Uthaymīn states: "The establishment of Allāh on the throne means that He is sitting in person on His throne."[265] In this simple line he has (a) violated the *Salaf*'s rule of *bilā kayf* – "not saying how" – that applies to the verses pertaining to the Divine Attributes and Attributes of Acts; (b) attributed an act that is precluded, prohibited, and close to *shirk* to apply to the Transcendent Creator of the worlds, namely, "sitting"; (c) made use of an innovated phrase which the pious Sunni *Salaf* never used, namely, "in person" *(bidhātih)*; (d) applied that innovated phrase to the Deity ﷻ whereas any attribute pertaining to Allāh is by, Consensus, ordained and non-inferable *(tawqīfī)*; (e) generally promoted the doctrine of anthropomorphism, which is not Islamic but comes straight out of the abrogated Books. Al-Shahrastānī said: "Pure, unmitigated anthropomorphism was found among the Jews – not all of them, but only their literate people of learning, for they found in the Torah many expressions that suggested it."[266] Al-Shahrastānī also related that Ibn Karrām said: "Allāh is firmly seated on the throne and He is with His very Essence *(dhātan)* on its upper side."[267]

Dr. Aḥmad Ḥijāzī Saqqā wrote:

> Shaykh Ibn 'Uthaymīn differentiates between the *kursī* and the *'arsh*. He says (*Sharḥ* p. 15): "The *kursī* is the place of the two feet, and the *'arsh* is that upon which Allāh made *istiwā'*." The meaning of his words is that Allāh sits on the *'arsh* and then places his feet on the *kursī*. This is anthropomorphism *(tajsīm)*. Furthermore, it is not permitted to differentiate (between *kursī* and *'arsh*), for the one who sits on the *'arsh* does not place his feet on the *kursī*; also, there are many texts adducing that the *'arsh* is the *kursī*.
>
> Shaykh Ibn 'Uthaymīn reinforces his "anthropomorphism"

[265] 2nd ed. Saudi Arabia (p. 11).

[266] Al-Shahrastānī, *al-Milal wal-Niḥal* (1:92-93).

[267] Al-Shahrastānī, *al-Milal wal-Niḥal* (Cairo, 1317 ed. p. 145); English version: *Muslims Sects and Divisions* (p. 92).

by saying (*Sharḥ* p. 42): "It is established that Allāh ﷻ has feet *(al-qadam thābit lillāhi ta'ālā)*, and *Ahl al-Sunna* have explained the leg and foot *(al-rijl wal-qadam)* as being literal according to what befits Allāh *(ḥaqīqatan 'alā al-wajhi al-lā'iq billāh)*; whereas the "People of Figurative Interpretation"[268] *(Ahl al-Ta'wīl)* have explained *al-rijl* as being the group which Allāh will place in the Fire, and *al-qadam* as being those who are sent forth *(muqaddamīn)* to the Fire... and I reject and return their explanation to them on the grounds that it contravenes the external meaning of the words *(mukhālifun li-ẓāhir al-lafẓ)*."

What inspired Shaykh Ibn 'Uthaymīn to say such words (as the feet or legs of Allāh being literal) is the external meaning of ḥadīths such as the following: "Al-Khallāl said in *Kitāb al-Sunna* on the authority of Qutāt ibn al-Na'mān who said: 'I heard the Messenger of Allāh ﷺ saying: "When Allāh was relieved from His creation he established Himself over His Throne and reclined *(istalqā)*, placing one of His legs on top of the other *(wa-waḍa'a iḥdā rijlayhi 'alā al-ukhrā)*, and said: Verily it does not befit human beings." Al-Dhahabī and others said: "Its chain of transmission is sound according to the criteria of Bukhārī and Muslim." And note well that the "Salafīs" are the "People of ḥadīth" *(ahl al-ḥadīth)*, and that they do not practice figurative interpretation *(la yu'awwilūn)*![269]

19: MUQBIL IBN HĀDĪ AL-WĀDI'Ī

Al-Wādi'ī, Muqbil ibn Hādī. An ex-Zaydī who studied in Najd then Makka where he found *Fatḥ al-Majīd Sharḥ Kitāb al-Tawḥīd* the most influential book of his life and transmuted from a grammar student into the Yemeni *qibla* of every Wahhābī fledgeling from the US and Europe.

[268] By this expression are meant Ash'arī Sunnis, while the expression *Ahl al-Sunna* in these lines means the anthropomorphists!

[269] Saqqā, *Daf' al-Shubuhāt* (p. 59).

Al-Wādi'ī said he compiled *al-Ṣaḥīḥ al-Musnad mimmā Laysa fīl-Ṣaḥīḥayn* in refutation of 'Abd al-'Azīz ibn Rāshid al-Najdī, one of his teachers and the author of *Taysīr al-Waḥyayn fīl-Iqtiṣār 'alā al-Qur'āni wal-Ṣaḥīḥayn* who was fond of claiming that "the *ṣaḥīḥ* ḥadīths other than in al-Bukhārī and Muslim can be counted on the fingers of one's hand" – a claim it takes, indeed, only a child to refute. The Najdī turned out to be a disrespectful *lā-madhhabī* who was eventually banned by his own friends from teaching in the Makkan sanctuary. Wādi'ī settled for Ibn Bāz, al-Albānī, Ḥammād al-Anṣārī, a certain Yaḥyā ibn 'Uthmān al-Pakistani, a Muḥammad ibn 'Abd Allāh al-Somali, and others for teachers.

Soon enough another claimant to ḥadīth revisionism, al-Wādi'ī endeavored to disrupt every gathering of knowledge he and his clique could penetrate with the usual objections about the purported weakness of this ḥadīth or that narrator until they were thrown in jail. Upon release he again was seized on suspicion of being the real author of the letters of Juhaymān the Khārijī and thrown back in jail, then extradited. His albanification complete, he now produced the usual haphazard authentications and disauthentications of ḥadīth, in the process massacring Aḥmad's *Musnad*, al-Ḥākim's *Mustadrak*, and al-Dāraquṭnī's *Sunan*. Both his admirers and he himself agree his works are filled with mistakes.[270] He has no understanding of *muṣṭalaḥ* even for basic notions such as what qualifies as *jarḥ mufassar* and what does not, or the agreed-upon conditions for receiving weak ḥadīths.

He once stated: "There is not to be found any land in which there is peace and sanctity like that of the land of Ḥaramayn and Najd." Not even a *'āmmī* but only a rank innovator can thus ignore the mass-transmitted Sunna and put the wellspring of *qarn al-shayṭān, fitan,* and *zalāzil* on a par with the Two Holy Sanctuaries! His fawning imitators perfected the fraud by dubbing him "Imām" and "the muḥaddith of Yemen" just as they had over-extolled their other *muqallad*s al-

[270] Cf. http://www.ahlalhdeeth.com/vb/archive/index.php/t-957.html as of January, 2006, http://www.ahlalhdeeth.com/vb/archive/index.php/t-1065.html, and his *Ghārat al-Faṣl*.

Albānī ("the muḥaddith of Syria," then "the muḥaddith of our time," and finally, "the renewer of the fifteenth century"), Bin Bāz, and Ibn ʿUthaymīn ("The Two Imāms," "the Faqīh of our time").

In speech after backbiting speech and in book after libelous book published in Dammām, Ṣanʿā', Cairo, Kuwait, and elsewhere, al-Wādiʿī indulged his propensity for disparaging the Ulema of Islām and the Ṣūfīs as well as his own misguided friends. In his *Riyāḍ al-Janna fīl-Radd ʿalā Aʿdā' al-Sunna: wa-maʿahu al-Ṭalīʿa fīl-Radd ʿalā Ghulāt al-Shīʿa: Ḥawla al-Qubbat al-Mabniyya ʿalā Qabri al-Rasūl*, he openly asks for the Green Dome in Madīna to be demolished and for the grave of the Prophet ﷺ to be brought out of his Mosque.[271] Another work of his is typically entitled *Faḍā'iḥ* ("Disgraces"). His jihād targets the Muslims exclusively: the Friends of Allāh whose tombs he endeavored to demolish in Yemen; the Shīʿīs he calls atheists one and all; Dr. Yūsuf al-Qaraḍāwī he calls "the ʿAlawī dog"; and the Sufis he barefacedly calls grave-worshippers and polytheists. He attacked Imām Abū Ḥanīfa ﷺ in his *Nashr al-Ṣaḥīfa fī Dhikr al-Ṣaḥīḥ min Aqwāl A'immat al-Jarḥ wal-Taʿdīl fī Abī Ḥanīfa*. In *Tuḥfat al-Mujīb* he calls the Tablīghīs a dead *daʿwa* infiltrated by wine-bibbers and approved by Abū Jahl and Communists. He wrote a book against Hizb al-Taḥrīr and their Yemeni president ʿAbd al-Majīd al-Zandānī, entitled *al-Burkān li-Nasf Jāmiʿat al-Īmān.* Toward the end of his career he took to publicly threatening Bin Bāz, al-Albānī, ʿAbd al-Raḥmān ʿAbd al-Khāliq, and Ibn ʿUthaymīn with Hellfire.

From an interview with the *Yemen Times*:

> **Q.** Is your movement a radical movement related to Islamic Jihad movements?
>
> **Al-Wādiʿī:** We are common in our goals with some movements as the ones you mentioned, as we all intend to serve Allah and spread Islam on the globe.
>
> **Q.** Reports say that you train your followers for military combat and sometimes send them to Chechnya, Afghanistan, and Kashmir for Jihad. How true is this?

[271] See http://www.albrhan.org/fetan/index1.htm for this and others of their dissensions as of August, 2007.

> **Al-Wādi'ī:** We do not have the time and the facilities for Jihad.
> **Q.** What about the British student who was murdered recently [in your school]?
> **Al-Wādi'ī:** I understood they were cleaning or playing with the gun... a bullet came out of the gun towards his chest leading to his death... Guns, as I said, are prohibited for the use of unqualified students.

Unable to have himself treated in Yemen for a liver disease, al-Wādi'ī was taken to Saudi Arabia for care and, on his Saudi hospital deathbed, recanted the edict of apostasy he had pronounced against the Saudi government. He enshrined his final kowtow in a 32-page tract entitled with fanfare *Mushāhadātī fīl-Mamlakati al-'Arabiyyati al-Sa'ūdiyya* ("My Witnessings in the Arab Kingdom of Saudi Arabia"). Among his successors are Muḥammad and Aḥmad al-Waṣābī and the foul-mouthed Yaḥyā al-Ḥajūrī.

20: ẒĀHIR, IḤSĀN ILĀHĪ

Ẓāhir[272] is a rabid anti-Sufi from Pakistan who wrote a pernicious book titled *al-Barelwiyya* in collaboration with the publishers of Maṭba'at al-Rashīd, a Saudi publishing house based in Madina. The book is prefaced by another Wahhābī, a certain Aṭiyya Muḥammad Sālim from Saudi Arabia (student of Ḥammād al-Anṣārī). In the beginning, some Deobandis were happy to see this book as it condemned the great Imām Aḥmad Riḍā. Later, however, the Wahhabis of Pakistan brought out a second book titled *al-Deobandiyya*, in which the Deobandis are unceremoniously labeled "the hypocritical little brothers of the Barelwis" and are also condemned as *"mushrik"* and *"bid'atī."* Ẓāhir was killed in a terrorist bombing in Pakistan. From his *Barelwiyya*:

[272] Quotations have been diacritically modified to standardize transliteration.

(1) The claim that the name 'Abd al-Muṣṭafā is shirk.

> "[Imām] Aḥmad Riḍā Khān al-Barelwī [Allāh have mercy on him] would refer to himself in many of his works as 'Abd al-Muṣṭafa (Slave of al-Muṣṭafā – a name of the Prophet ﷺ). Such a name, obviously, is not allowed. However, this was not his only expression of *shirk*..."

Our liege-lord 'Umar ؓ said on the pulpit, "I was with the Messenger of Allāh ﷺ and I was his slave and his servant *(kuntu 'abdahu wa-khādimahu)*."[273]

Furthermore, to say that the name 'Abd al-Muṣṭafā is an expression of *shirk* shows a very bad opinion of Muslims – an unislamic trait, especially if one means rejection of the yoke of allegiance to the Messenger of Allāh ﷺ, *wal-'iyādhu billāh*!

"Slave of the Prophet" is an unusual but not a forbidden name to bear. It does not signify worship, nor is it an expression of *shirk*. It refers to a bond of allegiance and respect which is required of every Muslim.

Imām Aḥmad Riḍā did name himself 'Abd al-Muṣṭafā and would sign all his fatwas with that name. In a *na'at* verse in Urdu, he said:

Khauf Na Rakh Raza Tu To Hai Abdul Mustafa
Teray Liyay Aman Hai Teray Liyay Aman Hai

Do Not have Fear O Raza You are the Slave of the Mustafa
For You There is Safety For You There is Safety !

There are several examples of such names for Sunni Ulema in Islamic history:

- Al-Sayyid 'Abd al-Nabī ibn al-Sayyid al-Ṭayyib al-Bilkrāmī in the book of al-Sayyid Āzād al-Bakrī titled *Ma'āthir al-Kirām Tārīkh Bilkrām* as cited in Shaykh Ṣiddīq Ḥasan Khān al-Qinnawjī's *Abjad al-'Ulūm* in his notice on Shaykh Yāsīn al-Qinnawjī.

[273] Narrated by al-Ḥākim (*ṣaḥīḥ* with a strong chain), al-Bayhaqī in *al-I'tiqād*, Ibn Bishrān in his *Fawā'id* (cf. *Kanz al-'Ummāl*), and Ibn 'Asākir (44:264).

- *"Al-Imām al-'Allāmat al-Ḥujjat al-Qudwat al-Fahhāma Muftī al-Sādat al-Mālikiyya bi-Dimashq"* 'Abd al-Nabī ibn Jamā'a al-Mālikī al-Maghribī the student of the Moroccan Sufi *Mujāhid* and *Walī* al-Sayyid Abū al-Ḥasan 'Alī ibn Maymūn al-Hāshimī al-Qurashī al-Tabbāsī (d. 917), teacher of Qāḍī al-Quḍāt Abūl-Khayr Muḥammad ibn 'Abd al-Qādir ibn Gibrīl al-Ghazzī al-Mālikī, and son of the Shāfi'ī Imām of Masjid al-Aqṣā Shaykh Muḥyī al-Dīn 'Abd al-Qādir ibn Jamā'a al-Maqdisī al-Qādirī (d. 931) as mentioned in their respective biographies in *Shadharāt al-Dhahab* while the author of 'Alā' al-Dīn al-Buṣrawī in his *Tārīkh* describes Shaykh 'Abd al-Nabī ibn Jamā'a as "one of people of learning and Religion who is trusted" and the author of *al-Dāris fī Tārīkh al-Madāris* names him "Shaykh al-Islām 'Abd al-Nabī al-Maghribī al-Mālikī."

- The true *shahīd* and learned Imām *"al-'Allāmat al-Mutafannin al-Ṣāliḥ al-Shaykh"* 'Abd al-Nabī al-Ṣadr Shayda (d. 990) who died strangled in the Sultan's jail on the night of 12 Rabi` al-Awwal – as cited in al-'Aydarūsī's *al-Nūr al-Sāfir*.

- The *Mufassir*, *Muḥaddith* and *Uṣūlī* Sayyid Muḥammad ibn 'Abd al-Rasūl ibn 'Abd al-Sayyid ibn Qalandar al-Ḥusaynī al-Shāfi'ī al-Shahrazūrī al-Madanī (d. 1103/1691)[274] the author of (1) *Sadād al-Dīn wa-Sidād al-Dayn* on the proofs that the parents of the Prophet ﷺ are in Paradise; (2) *al-Ishā'a li-Ashrāṭ al-Sā'a* (on the preconditions of the Final Hour) in which he stated, "Allāh taught the knowledge of the Hour to the Prophet ﷺ and forbade him to divulge it due to its terrible nature and enormous importance." Imām Aḥmad Riḍā quotes this passage of the *Ishā'a* in the Breilly edition of his masterpiece *al-Dawlat al-Makkiyya fil-Māddat al-Ghaybiyya* (Breilly p. 378-380).

Qāḍī Yūsuf al-Nabhānī (d. 1350/1931) described himself as the slave of the slaves of the Prophet ﷺ in the following poem from his great volume of poetry in praise of the Best of creation ﷺ entitled *Sa'ādat al-Dārayn*:

274 Cf. *Mu'jam al-Mu'allifīn* (3:409 §14044).

anā ʿabdun li-sayyid al-anbiyāʾi
wa-walāʾī lahu al-qadīmu walāʾī

I am the slave of the Master of Prophets
And my fealty to him has no beginning.

anā ʿabdun li-ʿabdihi wa-li-ʿabdi al-ʿabdi
ʿabdun kadhā bi-ghayri intihāʾi

I am slave to his slave, and to his slave's slave,
And so forth endlessly,

anā lā antahī ʿanil-qurbi min
bābi riḍāhu fī jumlati al-dukhalāʾi

For I do not cease to approach the door
Of his good pleasure among the guests.

anshuru al-ʿilma fī maʿālīhi lil-nās
wa-ashdū bihi maʿa al-shuʿarāʾi

I proclaim among people the teaching of his high attributes,
And sing his praises among the poets.

fa-ʿasāhu yaqūlu lī anta salmānu
walāʾī ḥassānu ḥusni thanāʾī

Perhaps he will tell me: "You are the Salman
Of my allegiance, the Hassan of my excellent homage!"

wa-birūḥī afdī turāba ḥimāhu
wa-lahu al-faḍlu fī qabūli fidāʾī

Yes, I would sacrifice my soul for the dust of his sanctuary.
His favor should be that he accept my sacrifice.

fāza man yantamī ilayhi wa-lā
ḥājata fīhi bi-dhālika al-intimāʾi

He has triumphed who ascribes himself to him
– Not that he needs such following,

huwa fī ghunyatin ʿani al-khalqi ṭurran
wa-hum al-kullu ʿanhu dūna ghināʾi

For he is not in need of creation at all,
While they all need him without exception.

wa-huwa lillāhi waḥdahu ʿabduhu
al-khāliṣu mujallā al-ṣifāti wal-asmāʾi

He belongs to Allāh alone, Whose purified servant he is,
As his attributes and names have made manifest;

kullu faḍlin fil-khalqi fa-huwa
min Allāhi ilayhi wa-minhu lil-ashyāʾi

And every single favor in creation comes from Allāh
To him, and from him to everything else.

Apparently, our liege-lord ʿUmar ibn al-Khaṭṭāb ﷺ did not think that it was *shirk* to call himself ʿAbd al-Nabī. Nor did Ibn Maymūn, nor the Imām of Masjid al-Aqṣā, nor Qāḍī al-Quḍāt Abul-Khayr al-Ghazzī, nor Ibn ʿImād al-Ḥanbalī, nor al-Buṣrawī, nor the author of *al-Dāris* think that Imām ʿAbd al-Nabī al-Mālikī should have changed his name before being allowed to be a *Qudwa* for Muslims. Apparently, the entire Barzanjī family of "Sayyid" Ulema thought well of the name "Slave of the Prophet ﷺ" and used it from father to son. If only all those supposedly stray souls, ʿAbd al-Nabī Shayda, al-ʿAydarūsī, and the Qāḍī Yūsuf al-Nabhānī *(raḥimahum Allāh)* could have met Ismāʿīl Dihlawī and Iḥsān Ilāhī Ẓāhir, who could have taught them about *shirk* and real *tawḥīd*! Instead, alas, they and all the Sunni Muslims associated with them all over the world died in complete ignorance that they were committing or abetting the gravest of all possible sins.

Subḥān Allāh ʿammā yaṣifūn! Allāh Most High said: {*And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so*

that ye invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed} (16:116). And Allāh knows best. Allāh send blessings and peace on the Master of creation, his Family, and his Companions. Praise be to Allāh, Lord of the worlds.

(2) The claim that "Seeking Help from Other Than Allāh" is "an un-Islamic belief" and "words of kufr"

"The Barelwīs call upon other than Allāh in times of need, this is clear in their books, [Imām] Aḥmad Riḍā Khān al-Barelwī said: "There are servants of Allāh whom He has singled for fulfilling the needs of the people who flee to them with their needs." [*Al-Amn wal-Ulā* p. 29] He also said: "Seeking help and aid from anyone besides Allāh is lawful and desired. No one denies it except one arrogant and obstinate." [*Ḥayāt al-Mawāt, included in al-Fatāwā al-Riḍāwiyya*, Pakistan edition 4:300] He also says in *al-Amn wal-Ulā* (p. 10): "The Messenger of Allāh ﷺ is the remover of calamity and bestower of the donation." And he also says in *Malfūẓāt* (p. 99): "Gibrīl عليه السلام is the supplier of needs and the Messenger of Allāh ﷺ is the supplier of needs, for the Prophet ﷺ fulfils the needs of Gibrīl too." He also said the following words of *kufr* in the *Malfūẓāt* (p. 307): "During my life I did not seek help from anyone and I did not ask for aid except Shaykh ʿAbd al-Qādir. Whenever I seek help, I seek it only from him. Whenever I ask for aid, I ask him alone. Once I tried to ask for aid and seek help from another saint, Ḥaḍrat Maḥbūb Ilāhī. When I intended to utter his name for seeking help, I did not utter the words but '*Yā Ghawthan*' (O one whose help is sought)! My tongue refused to utter the words for seeking help from anyone except him." [Imām] Aḥmad Riḍā Khān also said in *al-Amn wal-Ulā* (p. 44): "When you are confused and helpless in matters, seek help from the inmates of the graves." All this is refuted by Islām. We say many times in our prayer: "{*You alone do we worship and You alone do we ask for help*} [1:5]."

Those who make such objections do not understand the meaning of {You alone do we worship} because none of the contested statements pertains to worship; nor do they understand the meaning of {You alone do we ask for help} if they consider that it contradicts *tawassul*, because then it would contradict {the path of those whom You have shown favor} which is *tawassul*!

Assuming the above quotes from the Imām are accurate, their meaning is as follows:

(a) Concerning the statement "There are servants of Allāh whom He has singled for fulfilling the needs of the people who flee to them with their needs": If this were not true then it would be *shirk* to visit a doctor's clinic, ask for a loan, or ask someone for a glass of water. Allāh Most High mentioned {*the ships which run upon the sea with that which is of use to men*} (2:164) because it is allowed or rather obligatory to use normal material means and seek one another's help to fulfill one's needs. This is a patent truth in the Religion and the underlying wisdom of the Pillar of *zakāt* (cf. 6:165, 16:71) although it is Allāh alone Who gives and withholds, as illustrated by the narration, "Creatures are all the dependents *('iyāl)* of Allāh, those among them most beloved to Allāh are those most helpful to His dependents."[275]

[275] Narrated [1] from Ibn Mas'ūd by al-Ṭabarānī in the *Kabīr* (10:105 §10033) and *Awsaṭ* [cf. al-Haythamī (5:210)], al-Shāshī in his *Musnad* (1:419 §435), Abū Nu'aym (4:237, 2:102 *gharīb*), and Ibn 'Adī (5:1810, 6:2340, 7:2610-2611) with a chain al-Haythamī said contains 'Umayr Abū Hārūn al-Qurashī whose narrations are not retained; [2] from Anas by Abū Ya'lā (6:65 §3315), al-Bazzār (2:398 §1949), Abū Nu'aym, al-Ṭabarānī, Ibn Abī al-Dunyā in *Qaḍā' al-Ḥawā'ij* (p. 35-36 §24), al-Ḥārith ibn Abī Usāma (p. 278 §914=2:857 §911), al-Quḍā'ī in *Musnad al-Shihāb* (2:255 §1306) cf. al-Ghumārī, *Fatḥ al-Wahhāb* (2:313-314 §799) [see also his *Mudāwī* §4135], and al-Mundhirī in his *Arba'ūn* with a chain which al-Haythamī (8:191) said contains Yūsuf ibn 'Aṭiyya al-Ṣaffār who is discarded and who al-Nawawī in his *Fatāwā* said was unanimously considered weak by the Imāms of ḥadīth; [3] from Ibn 'Abbās by al-Khaṭīb in *Tārīkh Baghdād* (6:333-334) and through him Ibn al-Jawzī in *al-'Ilal al-Mutanāhiya* (2:28-29 *lā yaṣiḥḥ)* cf. Aḥdab, *Zawā'id Tārīkh Baghdād* (5:323-326 §950 *isnāduhu ḍa'īf jiddan*); [4] from Abū Hurayra by Ibn al-Daylamī in *Musnad al-Firdaws* cf. *Fatḥ al-Wahhāb*; and [5] al-Ḥasan al-Baṣrī in *mursal* mode by 'Abd Allāh ibn Aḥmad in *Zawā'id al-Zuhd* cf. *Fatḥ al-Wahhāb*. Al-Bayhaqī in the *Shu'ab*

(b) Concerning the statement, "Seeking help and aid from anyone besides Allāh is lawful and desired. No one denies it except one arrogant and obstinate." This is true and actually more than lawful and desirable, it is obligatory to follow causes and means in this world of causes and means and it is prohibited to refrain from them on the pretext that Allāh has no need of them or by invoking the foreordained Decree *(qadar)* like the Jabriyya sect. To ignore or pretend to ignore this rule is not part of the Religion. However, most relevant here is the truth that Allāh has also singled out some wretched servants for creating difficulties in the path of Muslims, spreading doubts, levelling accusations of *shirk* and *kufr* at them, calling *Awliyā'* bad names, etc.

(c) Concerning the statement, "The Messenger of Allāh ﷺ is the remover of calamities and bestower of donations." This is proven by his being a God sent mercy and his saying in the *Ṣaḥīḥayn*: "I am the Eraser *(al-māḥī)* by whom disbelief is erased," this erasure being the greatest mercy and gift for which He was sent, hence he said – in al-Bazzar's *Musnad* and others through trustworthy narrators: "I am nothing but a mercy bestowed," and in the *Ṣaḥīḥayn*: "I distribute *(aqsimu)* what comes to you."

(d) Concerning the statement, "Gibrīl عليه السلام is the supplier of needs and the Messenger of Allāh ﷺ is the supplier of needs, for the Prophet ﷺ fulfils the needs of Gibrīl too." This is proven by the ḥadīth in *Ṣāḥīḥ Muslim* in which Allāh Most High said: "O Gibrīl, go to Muḥammad and tell him: Verily We shall satisfy you fully concerning your Community and We shall never displease you." Gibrīl عليه السلام is part of the Community of the Prophet ﷺ as are all the angels by Consensus. There are also reports in the *Shifā*, the *Mawāhib*, its *Sharḥ*, and elsewhere to the effect that the angels said they obtained security and learned thankfulness to their Lord only because of the Holy Prophet ﷺ.

(6:42-44 §7444-7449 *isnāduhu ḍa'īf*) narrates it through all but the last two chains. Al-Haytamī, *Fatāwā Hadīthiyya* says the chains of the ḥadīth are all weak. Abū 'Abd Allāh Muḥammad al-Sulamī said its chains strengthen each other. Al-'Askarī said its meaning is metaphorical. Allāh knows best.

So it is as the Imām of Hind and Sind said; as Imām al-Būṣīrī said, "How could need attract towards this world such a one had it not been for whom this world would not have come out of inexistence?"; as Qāḍī Yūsuf al-Nabhānī said, "Every single favor in creation comes from Allāh to the Prophet, and from him to everything else"; as Shaykh al-Islām al-Taqī al-Subkī said in his *Fatāwā*: "Truly Allāh knows that every goodness in my life which He has bestowed upon me is on account of the Prophet and that my recourse is to him, and my reliance is upon him in seeking a means to Allāh in every matter of mine, in this world and the next, and the gifts of Allāh I owe to him are too many to count, both the hidden and the visible"; and as the Caliph and Commander of the Believers, the Walī and *Mujaddid*, Sulṭān 'Abd al-Ḥamīd said, "You [*Sayyidinā* Muḥammad] are in truth the helper of all creation!" Allāh have mercy on them and on all the *Ahl al-Ḥaqq*. None can withhold the gift made by Allāh Most High to the Prophet ﷺ with regard to all creation, despite every envier of mankind and jinn.

(e) Concerning the words, "During my life I did not seek help from anyone, and I did not ask for aid except Shaykh 'Abd al-Qādir, whenever I seek help I seek it only from him; whenever I ask for aid, I ask him alone." This concerns not one iota more than what Shaykh 'Abd al-Qādir is entitled to provide by the grace of Allāh and according to the criteria already mentioned in the previous answers. As mentioned elsewhere in this book, the Najdī leader Muḥammad ibn 'Abd al-Wahhāb himself conceded: "We do not deny nor reject the invocation of help from the creature insofar as the creature can help." Knowledge of the capacity of Shaykh 'Abd al-Qādir to help, even from his position in *Barzakh*, is established through mass transmission.

(f) Concerning the statement, "When you are confused and helpless in matters, then seek help from the inmates of the graves." This is a forged ḥadīth cited in some late Sufi works. Its meaning (as a non-Prophetic saying) illustrates the Prophetic command to visit the

grave to remember the hereafter and the Prophetic command to Ibn ʻUmar to consider himself one of the dwellers of the graves. Meaning: Seek lessons, by visiting the dead whom you will very soon join, in remembering Allāh Most High and submitting to His will so as to extract yourselves from the confusion and helplessness created by your attachments to this fleeting world. So its meaning is true.

(3) The claim that "The Barelwīs believe that the Prophets and the righteous slaves and saints know the unseen" and that "All this [is] kufr refuted by the Qur'ān and the Sunnah"

The above claim shows reckless proclivity to *takfīr* and ignorance of the Qur'an and Sunna.

> "In *al-Dawlat al-Makkiyya* (p. 58) of [Imām] Aḥmad Riḍā Khān it is written: 'The Prophets know, rather they see and watch over all that which happened and all that which will happen from the first day to the last.'"

The *Dawla al-Makkiyya* is extremely clear in stating that the Prophetic knowledge of *ghayb* is God-given *(ʻaṭā'ī)*, not inherent *(dhātī)*, and that it is partial *(juz'ī)*, not all-encompassing *(muḥīṭ)*. Imām Aḥmad Riḍā was very clear in saying that it is established that the Prophet's ﷺ knowledge, in relation to the Divine knowledge, was like a drop in the ocean or less, but that such a drop was an ocean in relation to the knowledge of the rest of creation. His sole critique against the Wahhābīs is directed at their practice of reducing the importance of the Prophet's ﷺ knowledge: instead of proclaiming *taʻẓīm* like the Muslim *Umma*, they promote *tanqīṣ*, which is *kufr*.

This said, the fact that the Prophet ﷺ knows "all that which happened and all that which will happen from the first day to the last" is proven by the ḥadīth of Abū Kabsha al-Anmārī which we cite further down as well as by the verse: {*But how (will it be with them) when we bring of every people a witness, and We bring you (O Muḥammad) a witness against these*} (4:41). Thus, each Prophet is the witness of his people, which means that he sees everything in

connection with those people from beginning to end – which is the precondition of witnessing – and our Prophet ﷺ is a witness over all of them put together. The claim that he can be witness over what he neither saw nor knows is too absurd to need refutation.

> "In the book of Ahmad Yār, *Mawāʿiẓ Naʿīmiyya* (p. 192) it is written: 'The Prophets know the unseen from their birth.'"

Assuming this quote is accurate, this is established by the doctrine of [the real] *Ahl al-Ḥadīth* that Prophets are Prophets from birth, and the meaning of *nabī* is one who informs others about the unseen, conditional upon the meaning of *ghayb* defined in the *Dawla Makkiyya* which we already mentioned.

> "[Imām] Aḥmad Riḍā Khān al-Barelwī said in *Khāliṣ al-Iʿtiqād* (p. 38): 'The knowledge of the Guarded Tablet, the knowledge of the Pen, and the knowledge of whatever existed and of whatever will exist are part of the knowledge of the Prophet ﷺ.'"

Assuming the accuracy of the above quote, this is proven by the fact that all of the above concern whats takes place until the Rising of the Hour, and al-Bukhārī and Muslim narrated from Ḥudhayfa, Abū Zayd al-Anṣārī, and other *Ṣaḥāba* that "The Prophet ﷺ stood among us [speaking] for a long time and did not leave out one thing from that time until the rising of the Final Hour except he told us about it. Whoever remembers it remembers it and whoever forgot it forgot it. All those who are present know this."

> "[Imām] Aḥmad Riḍā Khān al-Barelwī also said in *Mawāʿiẓ Naʿīmiyya* (p. 364-365): 'If the Prophet ﷺ places his foot on an animal, it will have knowledge of the seen and the unseen. How then can a saint on whom the Prophet ﷺ put his hand not know the seen and the unseen?'"

Shaykh Khalīl Aḥmad al-Sahāranfūri in *al-Muhannad* drew the hyperbole that "it would be praiseworthy even to celebrate the Mawlid of the Prophet's ﷺ donkey and even its urine." Similarly,

assuming it is accurately quoted, the first sentence above is a hyperbole to stress the point illustrated by the ḥadīth that the Knowers of Allāh are the inheritors of Prophets. Since knowledge of the unseen is a *mu'jiza* of the Prophet ﷺ, it follows naturally that it is also a *karāma* of the *Awliyā'* of his *Umma*, both of them by the gift of Allāh Most High which none can prevent. Something to this effect was stated by Shaykh Ashraf 'Alī al-Tahānawī himself in his chapter on the benefits of the shoe of the Prophet ﷺ and by Shaykh Muḥammad Zakariyyā al-Kāndihlawī in his praise of that chapter in his translation of Imām al-Tirmidhī's *Shamā'il*.

> "All this kufr is again refuted by the Qur'ān and the Sunna: {*Say (O Muḥammad): none in the heavens and the earth knows the unseen except Allāh, nor can they perceive when they shall be resurrected*} [27:65] {*And they say: 'How is it that not a sign is sent down on him from his Lord?' Say (O Muḥammad): The unseen belongs to Allāh Alone, so wait you, verily I am with you among those who wait (for Allāh's Judgement)*} [10:20]. The Messenger ﷺ once heard a young girl say: 'Among us is a Prophet who knows what will happen tomorrow.' So he said to her: 'Leave this and return to that which you were saying before' [Bukhārī]."

'Allāma al-Ṣāwī al-Mālikī wrote in his *Ḥāshiyat Tafsīr al-Jalālayn*, in his commentary on Sūrat al-A'rāf: {*They question you (about the Day of Judgment) as if you could be well informed thereof. Say: Knowledge thereof is with Allāh only, but most of mankind know not. Say: For myself I have no power to benefit, nor power to hurt, save that which Allāh wills. Had I knowledge of the unseen, I should have abundance of wealth, and adversity would not touch me*} (7:187-188): "Its knowledge being with Allāh only is an emphasis for what precedes, namely, that it is part of hidden matters, knowledge of which Allāh Most High has reserved for Himself exclusively, so that He does not show it to anyone except those whom He pleases among the Messengers. What is required of us is to believe that the Messenger of Allāh, upon him blessings and peace, did not leave this earth until Allāh Most High informed him of all

that the hidden and unseen matters of this world and the next so that he knows them with the certitude of seeing them, according to what was narrated that he said: 'The whole world was brought up before my eyes and I can see it [and all that shall exist in it until the Day of Resurrection] as if I were looking at the palm of my hand,'[276] and according to what the narration that he saw Paradise and what was in it and he saw Hellfire and what was in it, among other revelations in the mass-transmitted reports. However, he was ordered to conceal some of it.... If you say that {*Had I knowledge of the unseen* etc.} clashes with what we just said concerning his acquaintance with all the unseen matters of this world and the next, the reply is that he said out of humbleness, or that his knowledge of the unseen is as zero knowledge since he is unable to change whatever Allāh Most High decrees to pass. The meaning, then, would be: 'If I had real knowledge in the sense that I can cause what I want to happen, I would have had abundance etc.'"

We clarify elsewhere in this book the meaning of the Prophet's ﷺ admonition in the ḥadīth of the young girl's poetry. It is the characteristic of the *Yahūd* to {*believe in part of the Book and disbelieve in another*} (2:85). *Ahl al-Sunna* believe in all of the above and also believe that Allāh Most High shows His *ghayb* to whomever He pleases, just as He said: {*The Knower of the Unseen, and He reveals unto none His secret save unto every messenger whom He has chosen*} (72:26-27). This is the meaning of *nabī*, "speaker of the Unseen." Have you not read that the Prophet ﷺ described himself as "a man from among yourselves who announce to you of what took place before your times and what shall take place in the future?"[277] Have you not read the poetry of the great

[276] A very weak report narrated from Ibn 'Umar by Nu'aym ibn Ḥammād in the *Fitan* (1:27) and, through the latter, Abū Nu'aym in the *Ḥilya* (1985 ed. 6:101) both through Abū Mahdī Sa'īd ibn Sinān al-Kindī who is discarded as a narrator and accused of forgery cf. al-Haythamī (8:287, 2:189, 4:272). Cited by al-Suyūṭī in *Ziyādat al-Jāmi' al-Ṣaghīr* (§1312) and the *Khaṣā'iṣ* (2:185) as well as al-Qasṭallānī in the *Mawāhib* (3:559) cf. Kanz (§31810, §31971). In addition, "Nu'aym is disclaimed in his narrations *(munkar al-ḥadīth)* despite his standing as an Imām." Ibn Ḥajar, al-*Amālī al-Ḥalabiyya* (p. 40).

[277] Narrated from Abū Kabsha al-Anmārī by Aḥmad with two sound chains, al-

companion Mālik ibn ‘Awf describing the Prophet ﷺ as spontaneously knowledgable of the future?

مَا إِنَّ رَأَيْتَ وَلَا سَمِعْتَ بِوَاحِدٍ فِي النَّاسِ كُلِّهِمْ بِمِثْلِ مُحَمَّدٍ
أوفى وأعطى للجزيل إذا لِمُجتدي ومَتَى تشأ يُخبِرك عمَّا في غَدِ

You've never seen nor heard of anyone in all mankind like Muḥammad: Without stint he gave lavishly to all and when you wished he told you what happens tomorrow.[278]

Knowledge of the unseen was one of the great miracles of ‘Īsā ﷺ as he said: {*and I reveal to you what you hide in your houses*} (3:49). As much as the people of innovation talk and talk, they take the greatest care to circumvent these verses and meanings. They have not received a share of wisdom although knowledge is shared even by non-believers.

(4) The claim that the Barelwis believe "That the Prophet ﷺ is not Human [but] was Created from Light"

> "It is written in *Mawā'iẓ Na'īmiyya* (p. 14) by Aḥmad Yār (a leading figure of the Barelwīs): 'The Messenger of Allāh ﷺ is light from the Divine light, and all the creatures are from his light.'"

Did you not hear that Ka'b ibn Zuhayr said in his famous 58-line ode beginning with the words *Bānat Su'ād* – "Su'ād has left" for which the Prophet ﷺ rewarded him with the gift of his own mantle, as narrated in Ibn Hishām's *Sīra*: "*Inna al-Rasūla la-nūrun yustaḍā'u bihi* – Truly, the Prophet is indeed a light from which light is sought!"

Imām Aḥmad Riḍā Khān explicitly stated in his *Fatāwā* (Mubārakfūr ed. 6:67) that whoever denies the humanity of the Prophet ﷺ is a disbeliever. Rather, as Qāḍī 'Iyāḍ said in his masterpiece *al-Shifā*, the Prophet ﷺ was outwardly human and inwardly angelic.

Ṭabarānī in *al-Kabīr*, al-Bayhaqī in *Dalā'il al-Nubuwwa* (5:235), and others.

[278] See documentation in section on Ismā'īl Dihlawī.

There is no dispute that angels are created of light. It follows that the Prophet ﷺ is both human and light from different perspectives. This kind of image is abundant in the Qur'an, the Sunna, and the poetry of the Companions. As the late Shaykh 'Abd al-Ḥamid Kishk said: "Allāh is Light, the Qur'ān is Light, and the Messenger of Allāh is Light." However, he is also the Best of creation, hence the affiliation to the Divine light is in the honorific sense, not in the sense that he is a component of a Divine Attribute. Furthermore, his creation is primordial and precedes everything as established in the reports, and Allāh Most High knows best.

> "In *al-Fatāwā al-Na'īmiyya* (p. 37) it is written: 'Allāh created the image of Muḥammad ﷺ from the light of His Names *al-Badī'* (the Originator), *al-Qādir* (the All-Powerful), and looked at it with His Name *al-Qāhir* (the Irresistible). Then He (Allāh) manifested Himself to him ﷺ with His Names *al-Laṭīf* (the Subtle), *al-Ghāfir* (the Most Gracious, the Most Forgiving).' Islām, again, rejects this belief, Allāh Most High mentions that what kept man from believing was the fact that the Prophets and Messengers were human…"

Ghufrānaka Rabbanā! Who is this person claiming knowledge of *ghayb* and pretending to speak in the name of Islām, saying "Islām rejects this, Islām condemns that??" Was he there at the time Allāh Most High created the Prophet ﷺ? Therefore, if Allāh Most High inspires some of His *Awliyā'* to forward Sunni teachings about the special correlation between the Best of Creation and some of the Divine Names and Attributes, what is the lot of the commonality except to hush up and learn? Is the Islām of those *Awliyā'* or the Islamic character of what they say solely a function of your narrow comprehension, O {*'Azīz and Karīm*} (44:49)? Truly a person is the enemy of what he does not know and the Mu'tazila, for all their knowledge, lost everything when they subjected Allāh Himself to the arbitration of their created minds. No, Islām rejects none of the above except the false reasoning in the accuser's last sentence. Nothing in

the above writing remotely suggests that the Prophet ﷺ is not human. On the contrary, this is made very clear at the beginning by the words "Allāh created." So the Prophet ﷺ is created and his creatureliness is identical with that of other human beings in some points and different in other points. Is this so difficult to understand?

> "Allāh the Glorified and Exalted ordered His Prophet ﷺ: {*Say (O Muḥammad): I am only a man like you. It has been inspired to me that your God is One God (i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord*} [18:110]. The whole life of the Prophet ﷺ bears witness to him being a human, he ate, drank, relieved himself, married, had children. And we say that he was the greatest of mankind due to his status and rank as the Chief of the Messengers."

As we said before, it is a non-Muslim characteristic to believe in part of the Book and disbelieve in another. *Ahl al-Sunna* believe in all of the above and also believe that Allāh Most High described the Prophet ﷺ as possessing a tremendous character and a superlative mind, together with other attributes that make him the best of all creation so that, in the words of Ibn Rawāḥa, "even if we had not seen signs [that he was a Prophet] his external appearance would have told you the news" *(law lam takun fīhi āyātun mubīna / la-kāna manẓaruhu yunabbi'uka bil-khabari)*.[279] The angels are made of light but the Prophet ﷺ is by Consensus better than the angels. Whoever denies this has left the pale of *Ahl al-Sunna* and earned the label of *fisq* and *bid'a* if not worse. In fact, the vision that the Prophet ﷺ was merely human is typical of the *kuffār*: {You (Prophets) are nothing but human beings like us}. As for the Believers, their attitude is similar to that of Ubay ibn Ka'b in *Ṣaḥīḥ Muslim*, who said that one time he looked at the Prophet ﷺ and "felt as if I were looking at Allāh."

[279] Ibn Ḥajar, *Iṣāba* (2:299). Ibn Ḥajar added: "This is the most beautiful verse of poetry by which the Prophet ﷺ was ever praised."

(5) The claim that "the belief the Prophet ﷺ is Ever Present and Ever Watchful (Ḥāḍir wa-Nāẓir)" is "an evil belief"

> "This is one of the main beliefs of the Barelwīs, this belief is that the Prophet ﷺ is present at every place and sees everything. This leads them to leave spaces in their innovated gatherings believing that he comes and sits in those gatherings. It is written in *Taskīn al-Khawāṭir fī Mas'alat al-Ḥāḍir wal-Nāẓir* that Aḥmad Riḍā Khān al-Barelwī said: "There is no place and there is no time in which the Messenger of Allāh ﷺ is not present."

The statement attributed to Imām Aḥmad Riḍā Khān in the above lines is the exact title of a treatise by the ḥadīth Master Ibn 'Allān entitled *Itḥāf Ahl al-Īmān fī anna al-Nabīyya ﷺ Lā Yakhlū 'anhu Zamānun aw Makān*)[280] in which he said, "[After the Prophet ﷺ entered *Barzakh*] no time and no place is devoid of him ﷺ anymore – both his body and his spirit."

> "In *Jā'al Ḥaqq* of Aḥmad Yār (p. 150) it is written: 'The Messenger of Allāh ﷺ has power to travel throughout the world with the spirits of the companions, and many saints have seen him.'"

This was the belief of Imām Mālik as stated by Ibn Ḥajar in *Fatḥ al-Bārī* and the many compilations of reports on the states of the grave and *barzakh* such as Ibn al-Qayyim's *al-Rūḥ* and is indeed, not only *mashhūr*, but mass-transmitted *(mutawātir)*.

> "In *Khāliṣ al-I'tiqād* (p. 40) it is written: 'The spirit of the Prophet ﷺ is present in the homes of the people of Islām.' This evil belief is totally refuted by Islām."

"Islām" is greater than to have individuals speak in its name without proof. This supposedly evil belief is in fact the belief of the *Salaf* and is

[280] Ẓāhiriyya ms. 9276 f°157b-164b cf. Riyāḍ Māliḥ, *Fahras Makhṭūṭāt al-Taṣawwuf fīl-Maktabat al-Ẓāhiriyya* (1:4 §4), reproduced in full by Shaykh Yūsuf al-Nabhānī in *Jawāhir al-Biḥār* and published in Cairo in 1992 as *Risālat fī Wujūd al-Nabī fī kulli makān* by Ḥusayn ibn Muḥammad al-Shāfi'ī.

explicitly stated by Mullā ʻAlī al-Qārī. Al-Qāḍī ʻIyāḍ in *al-Shifā*, in the section entitled "Concerning the places where it is desirable to invoke blessings and peace upon him ﷺ," cited from ʻAmr ibn Dīnār al-Athram (d. 126) the explanation of the verse {when you enter houses salute one another} (24:61): "If there is no one in the house then say: '*Al-salāmu ʻala al-Nabiyyi wa-raḥmatullāhi wa-barakātuh*.'" Al-Qārī said in his commentary on *al-Shifā*: "Meaning, because his soul ﷺ is present in the house of the Muslims *(ay li-anna rūḥahu ʻalayhi al-salāmu ḥāḍirun fī buyūt al-muslimīn)*." The claim that this is a copyist's mistake and that he was meant to write: "Not that his soul is present" is *taḥrīf*.

> "Allāh says, addressing His Prophet ﷺ whilst mentioning the events of Mūsā ﷺ: {*And you (O Muḥammad) were not on the western side of the Mount when We made clear to Mūsā the commandment, and were not among those present*} [28:44]. He *(subḥānahu waʻtaʻālā)* also says: {*Glorified (and Exalted) is He (Allāh) Who took His slave (Muḥammad ﷺ) for a journey by night from al-Masjid al-Ḥarām (in Makka) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him of Our signs. Verily, He is the All-Hearer, the All-Seer*} [17:1]. This means that he, the Prophet ﷺ would enter where he was not present at that time."

What about after the Prophet ﷺ entered *Barzakh*? Whoever puts a limit on his presence then, speaks of what they do not know.

> "Shaykh Ḥasan ibn Manṣūr known as Qāḍī Khān (d. 592) writes, "A man did *nikāḥ* with a woman without any witnesses and at the time of the *nikāḥ* he said to the woman: 'We make Allāh and his Messenger our witnesses.' The *fuqahā* (Islāmic jurisprudents) have said that this statement of the man is disbelief *(kufr)*, because he held the belief that the Messenger of Allāh ﷺ has the knowledge of the unseen whereas he did not have the knowledge of the unseen when he was alive, so how would he then have it after his death?" [*Fatāwā Qāḍī Khān* (p. 883)]."

The above is qualified by another passage from the same book: "A man marries a woman with the witness of Allāh and His Messenger ﷺ: this is invalid due to his saying / *ṣallā Allāhu ʿalayhi wa-sallam*: 'There is no nikāḥ except with witnesses' whereas every *nikāḥ* is with the witness of Allāh Most High. Some of them deemed this to be tantamount to *kufr (wa-baʿḍuhum jaʿalū dhālika kufran)* because the man believes that the Messenger ﷺ knows *ghayb*, and this is *kufr*."[281] Thus, the opinion of *takfīr* is restricted to "some of them" and comes second to the main, relied-upon position. As for the claim that "he didn't have the knowledge of the unseen when he was alive so how would he then have it after his death," it is rejected in the *Hidāya*, the *Bazzāziyya*, the *Multaqaṭ*, and the *Ḥāshiya* of Ibn ʿĀbidīn.

> "In the famous and well-known Ḥanafī fiqh book *Fatāwā Tatārkhāniyya* it is written, 'The one who makes Allāh and his Messenger ﷺ witnesses for *nikāḥ*, his *nikāḥ* will be invalid and the individual will become a *kāfir* because he held the belief that the Messenger of Allāh ﷺ has knowledge of the unseen.'"
>
> "Imām Alī ibn Abī Bakr (d. 593) the author of *Hidāya* in his book *Tajnīs* (p. 297); al-Allāma Ṭāhir ibn Aḥmad (d. 542) in *Khulāṣat al-Fatāwā* (4:354); Imām ʿAbd al-Raḥmān (d. 561) in *Fuṣūl ʿImādiyya* (p. 64); Imām Muḥammad ibn Muḥammad Khawārizmī al-Mashhūr bil-Bazzāzī (d. 827) in *Fatāwā Bazzāziyya* (p. 325); Muḥaddith ʿAllāma Badr al-Dīn al-ʿAynī (d. 855) in *ʿUmdat al-Qārī* (11:520); Ḥāfiẓ Ibn al-Humām Muḥammad ibn ʿAbd al-Wāḥid (d. 861) in *al-Musāyara maʿa al-Musāmara* (2:88) printed in Egypt; Muḥaddith ʿAlī ibn Sulṭān, commonly known as Mullā ʿAlī Qārī (d. 1014) in *Sharḥ al-Fiqh al-Akbar* (p. 185); ʿAllāma Ibn ʿĀbidīn al-Ḥanafī (d. 1252) in *Shāmī* (2:306); Thanā'ullāh Panī Pattī (d. 1225) in *Mā lā Budda Minh* (p. 176); and other Ḥanafī *Fuqahā*' have clarified that an individual who holds the *ʿaqīda* that

[281] *Fatāwā Qāḍī Khān* (original Egyptian edition printed in the margins of the *Fatāwā Hindiyya* 1:305-306).

the Messenger of Allāh ﷺ has the knowledge of the unseen or is present with us commits an act of disbelief *(kufr)*."

Following is the text of the original Egyptian edition of the *Bazzāziyya*, printed in the margins of the *Fatāwā Hindiyya* (4:135): "A man marries a woman with the witness of Allāh Most High – Mighty and Exalted – and His Messenger ﷺ: It [*nikāḥ*] is invalid, and *kufr* is feared for the man because he is suggesting that he ﷺ knows the unseen *(ghayb)*, {*And with Him are the keys of the invisible, none but He knows them*} (6:59). As for what Allāh Most High teaches to the elite of His servants through revelation or true inspiration, after this takes place then it is no longer called *ghayb*, so it is not part of the [verse's] two exclusive statements, namely, the affirmation in the first place and then the exclusive clause {none but}." This shows that, according to the *Bazzāziyya*, only the man who states that the Prophet ﷺ knows *ghayb* in the sense that he possesses {*the keys of the invisible*} or that he shares their knowledge with Allāh, commits *kufr*. In other words, a man who states that the Prophet ﷺ knows *ghayb* in a dependent, inexclusive sense does not commit *kufr*.

Imām al-Ḥaskafī in *al-Durr al-Mukhtār* (3:27) only said: "It is impermissible to take Allāh and His Prophet ﷺ as one's witnesses to *nikāḥ*, and it was said that this constitutes *kufr*." Note that the passive phrase denotes the weak or secondary rank of the *fatwā*. This should alarm every student of *fiqh* that the position in question is a weak one and not relied upon in the *Madhhab*.

The next step is to verify the main Ḥanafi reference-books in our time, which are not Qāḍī Khān or the *Fatāwā Bazzāziyya* or *'Umdat al-Qārī* or *Sharḥ al-Fiqh al-Akbar* or the *Musāyara* – and the last three are not even books of Ḥanafī *fiqh* – nor the other, more minor works quoted, but the *Hidāya* of al-Marghīnānī and the *Ḥāshiya* of Ibn 'Ābidīn where he says (3:27-28=2:283-284): "The compiler said in the *Tatārkhāniyya* and the *Ḥujja*: 'It was mentioned in *al-Multaqaṭ* that the person [who says that] does not commit *kufr*, because things are shown to the soul of the Prophet ﷺ and because the Messengers

know part of the *ghayb*....' I say [*i.e.* Ibn 'Ābidīn]: More than that, they mentioned in the Books of *'Aqā'id* that among the miraculous gifts *(karāmāt)* of the *Awliyā'* is the fact that they are aware of some of the unseen matters.... We have expanded on this issue in our epistle *Sall al-Ḥusām al-Hindī li-Nuṣrat Sayyidinā Khālid al-Naqshbandī* ('Drawing the Indian Scimitar in the Defense of our Master Khālid al-Naqshbandī') so look it up there."

Note that the Wahhābī quoted the *Tatārkhāniyya* only as saying "The one who makes Allāh and his Messenger ﷺ as witnesses for *nikāḥ*, then his *nikāḥ* will be invalid and the individual will become a *kāfir* because he held the belief that the Messenger of Allāh ﷺ had the knowledge of the unseen." But they conceal the continuation of this verdict, which is that this *fatwā* is not recognized as valid as cited above in the text of Ibn 'Ābidīn!

This shows that if Imām Ibn 'Ābidīn rejects this fatwā as false and incorrect, those who hold it today, unless they bring up a basis of equivalent authority, cannot be called Ḥanafīs in this particular matter but more correctly deviants from the *Madhhab*. This does not refer to the fatwā of *takfīr* on the false claim that the Prophet ﷺ knows *ghayb* independently and exclusively, but rather to the fatwā of *takfīr* on the correct claim that he ﷺ knows *ghayb* because Allāh Most High said {*the knower of the Unseen, and He reveals unto none His secret, save unto every messenger whom He has chosen*} (72:26) and other evidence. *Wal-Ḥamdu lillāhi Rabbi al-'Ālamīn.*

(6) The Claim that the Barelwis hold "Evil Practices at the Grave[s]"

> "The Barelwīs have many evil practices at the graves such as prostration to it..."

No Barelwi authority permits this *ḥaram* practice, rather, Imām Aḥmad Riḍā Khān wrote a fatwā prohibiting it and it is in print.

> "... or near it..."

Subḥān Allāh, billions of Muslims prayed in Madīna near the Noble Grave and continue to do so! The licitness of praying in a mosque that contains or is located near the grave(s) of one or more righteous persons is established by the ḥadīth of the Prophet ﷺ: "In the Mosque of al-Khayf there is the grave of seventy Prophets"[282] and the *Ummā*'s knowledge that the Meccan *Ḥaram* is built over the graves of several Prophets as mentioned in Imām al-Zurqānī's *Sharḥ al-Mawāhib* and elsewhere.

The *Sīra* report of the mosque built in the Prophet's ﷺ lifetime by the Companion Abū Jandal "on top of the grave" of the Companion Abū Baṣīr ('Utba ibn Asīd al-Thaqafī) is famous and thus narrated by al-Wāqidī, Ibn Sa'd, Ibn 'Abd al-Barr, and Ibn al-Athīr,[283] while others narrate it as "near his grave."[284]

Ibn Ḥibbān narrated from Abū Ya'lā al-Mawṣilī with a chain of Imāms, all of them the narrators of al-Bukhārī and Muslim, from 'Ubayd Allāh ibn 'Abd Allāh ibn 'Utba ibn Mas'ūd: "I saw Usāma ibn Zayd [ibn Ḥāritha ﷺ the Beloved son of the Beloved of the Prophet ﷺ] praying at the grave of the Messenger of Allāh ﷺ, whereupon [the

[282] Narrated from Ibn 'Umar by al-Ṭabarānī in *al-Kabīr* and al-Bazzār with a chain of trustworthy narrators according to al-Haythamī in *Majma' al-Zawā'id* (§5769, §5965).

[283] Narrated by al-Wāqidī in his *Maghāzī* (2:626-629), his student Ibn Sa'd in his *Ṭabaqāt* (4:134) from al-Wāqidī, from Muḥammad ibn 'Abd Allāh, from al-Zuhrī, from 'Urwa; al-Wāqidī also narrates it from Ibrāhīm ibn Ja'far, from his father cf. Ibn al-Athīr, *Usd al-Ghāba* (5:150). Despite its weakness because of al-Wāqidī, Ibn Sa'd's report is strengthened by Ibn 'Abd al-Barr's citation of this report in *al-Istī'āb* (4:134) from Mūsā ibn 'Uqba (who narrates it from al-Zuhrī *mursal*) and by the fact that the basis of the story is in al-Bukhārī's *Ṣaḥīḥ* (without mention of Abū Baṣīr's death): from 'Abd Allāh ibn Muḥammad, from 'Abd al-Razzāq, from Ma'mar, from al-Zuhrī, from 'Urwa ibn al-Zubayr, from al-Miswar ibn Makhrama.

[284] Narrated by al-Bayhaqī in *Dalā'il al-Nubuwwa* (4:172-175) and through him Ibn 'Asākir (25:299-300), both from Mūsā ibn 'Uqba, from al-Zuhrī cf. Ibn Sayyid al-Nās, *'Uyūn al-Athar* (2:132), al-Kilā'ī in *al-Iktifā'* (2:184-185), al-Dhahabī in *Tārīkh al-Islām* (2:400), *Sīrā Ḥalabiyya* (2:720), Ibn Ḥajar in *Fatḥ al-Bārī* (5:351), al-Ṣāliḥī in *Subul al-Hudā wal-Rashād = Sīra Shāmiyya* ('Ilmiyya ed. 5:63), and al-Shawkānī in *Nayl al-Awṭār* (8:203-204).

governor of Madīna] Marwān ibn al-Ḥakam came out and said: 'Are you praying toward his grave??' [other versions have: 'Are you praying near a grave??'] He replied: 'I love him!' Marwān told him something foul then turned and walked away. Usāma went and said to him: '*Yā Marwān,* you have harmed me, and truly I heard the Messenger of Allāh ﷺ say, "Allāh hates those who are foul-mouthed and speak evil to people" *(inna Allāha yubghiḍu al-fāḥish al-mutafaḥḥish)*.'"[285]

We have long heard from our teachers the maxim that "a man is where he places himself" *(anta ḥaythu waḍa'ta nafsak)* and this writer bears witness that the attackers have placed themselves among the *fuḥashā' mutafaḥḥishīn* decried by the Holy Prophet ﷺ by fully embracing the *bid'a sayyi'a* of the Wahhābīs in harming those who love the Messenger of Allāh ﷺ and His Friends, throwing shameful names at them and charging them with sins of which they are innocent. The appointed tryst of the *tābi'* and the *matbū'* is coming! {*On the day when those who were followed disown those who followed them, and they behold the doom, and all their aims collapse with them*}(2:166).

> "... making *ṭawāf* of the graves, and putting candles and lamps on the graves, raising them high. It is written in *Jā'al Ḥaqq* (p. 300) of Aḥmad Yār: 'To light the lamps and candles at the graves of the saints, righteous people and the learned is to exalt the saints. The purpose behind it is a good one. The offering of oil and candle to the saints kindled at their graves for their exaltation and out of their love is lawful. It is not proper to prohibit people from this practice.'"

Imām al-Shawkānī admitted that the *Salaf* built up the graves high. Indeed, some major latter-day authorities in the Ḥanafī School

[285] Narrated by Ibn Ḥibbān (12:506 §5694) cf. al-Haythamī, *Mawārid al-Ẓam'ān* (p. 485 §1974), al-Ṭabarānī in the *Kabīr* and *Awsaṭ* through trustworthy narrators according to al-Haythamī in the *Majma'* (8:64), al-Maqdisī in the *Mukhtāra* (4:105-106), Ibn 'Abd al-Barr in *al-Istī'āb* (1:76), al-Dhahabī in the *Siyar* (Risāla ed. 2:502), and al-Sakhāwī in *al-Tuḥfat al-Laṭīfa fī Tārīkh al-Madīnat al-Munawwara* (1:167).

stipulated that there is nothing wrong in signalling the graves of the *Awliya'*. Shaykh Ismā'īl Ḥaqqī said in his Qur'anic commentary *Rūḥ al-Bayān* under the verse {*The mosques of Allāh may only be built and maintained by those who believe in Allāh and the Day of Judgement, perform the prayers and give zakāt, and are afraid of none other than God and they are those who are guided*} (9:18): "Shaykh 'Abd al-Ghanī al-Nābulusī said in *Kashf al-Nūr 'an Aṣḥāb al-Qubūr* ("The Unveiling of Light from the Occupants of the Graves") the sum of which is that an excellent innovation that agrees with the objectives of the Sacred Law is called a sunna. Thus, building domes over the graves of Scholars, friends of Allāh and the righteous and placing covers, turbans and cloth over them is permissible if the objective therein is to create reverence in the eyes of ordinary people so that they will not disdain the occupant of that grave.[286]

Similarly, the Mālikī scholars have allowed both (a) the building of domes over the graves of the righteous and (b) the lighting of "lamps and candles at the graves of the saints, righteous people and the learned" as well as draping them with silk by way of embellishment *(taḥliya)* for the purpose of magnification *(ta'ẓīman)*, just as such embellishments and lightings are allowed in homes.[287]

> "It is mentioned in a ḥadīth reported by Muslim that 'the Messenger of Allāh ﷺ prohibited the plastering of graves, sitting upon them and building over them.'"

Truly, the *Salaf* spoke well when they warned emphatically against reading the ḥadīth without knowledge. Al-Ṣan'ānī in *Subul al-Salām* said: "The *Jumhūr* – vast majority – hold that the prohibition of building up and plastering graves is one of preference *(tanzīh)* [*i.e.* not strictness *(taḥrīm)*]." So is the prohibition of sitting upon them. The Prophet ﷺ knew that his grave would be in his house and that

[286] See the study under the miscellaneous articles at http://www.masud.co.uk/ under the subtitle: "Domes over the Graves of the Awliya."

[287] Cf. Aḥmad al-Ghumārī's *Iḥiyā' al-Maqbūr min Adillat Jawāz Binā' al-Masājid 'alā al-Qubūr* (3rd ed. Cairo, 2005 p. 8-11).

this would constitute a building over the grave, which became fact by consensus of the Companions.

The use of plaster and gypsum does not consitute a sin as theirs is an interdiction of preference. The *Salaf* disliked gypsum *(jiṣṣ)* and fired clay *(ājurr)* because they disliked material which had been recently touched by fire to be placed over their dead. This is narrated from Zayd ibn Arqam and the *Tābiʿīs* Suwayd ibn Ghafala and Ibrāhīm al-Nakhaʿī by Ibn Abī Shayba in the chapter entitled "the plastering and tiling of graves" *(fī tajṣīṣ al-qabri wal-ājurr yujʿalu lah)* in his *Muṣannaf* (3:25). The Ulema cited two reasons for the permissibility of building up the grave or plastering it with gypsum: to protect it from collapse generally speaking, and to keep it in the public view if it is the grave of a Shaykh, a Scholar, or someone from the family of the Prophet ﷺ, as mentioned by Ibn ʿĀbidīn in his *Ḥāshiya* (1:601).

> "In the book called Bahari Shariat it is written: 'There is no harm if a person circumambulates (makes *ṭawāf*) around the grave to attain blessings.' Allāh Most High clearly states in the Qur'ān that we can only make *ṭawāf* of the Kaʿba: {*And make ṭawāf around the Ancient House*} [22:29]."

Assuming the accuracy of this quote and the connection of this book to the Barelwī School, the word *ṭawāf* denotes a repetitive or effusive visitation. If "we can only make *ṭawāf* of the Kaʿba" as claimed, then why, in al-Bukhārī and Muslim, is the *saʿī* between Ṣafā and Marwa also called *"ṭawāf"*? Why are the Prophet's ﷺ successive visits of his wives also called *"ṭawāf"* also in the two *Ṣaḥīḥs*? And when the women of Madīna visited the Prophet's wives one after another this was also called *"ṭawāf"* in the *Sunan*!

The historian al-Mubarrad (210-286) said in *al-Kāmil*: "Among the reasons the *Fuqahā'* declared al-Ḥajjāj a *kāfir* is that when he saw the people making *"ṭawāf"* around the room of the Holy Prophet ﷺ he said: 'They are making *"ṭawāf"* around nothing more than some

wood-poles and a piece of worn-out rope!" *(innamā yaṭūfūna bi-a'wādin wa-rumma)*.[288]

Dāwūd ibn Ṣāliḥ said: "Marwān [ibn al-Ḥakam] one day saw a man placing his face on top of the grave of the Prophet ﷺ. He said: 'Do you know what you are doing?' When he came near him, he realized it was Abū Ayyūb al-Anṣārī. The latter said: 'Yes; I came to the Prophet, not to a stone!'"[289] Al-Haythamī cited this report twice in his *Majma' al-Zawā'id*, in the "Section on the honoring of the dwellers of Madīna, chapter on placing one's face against the grave of our Master the Prophet ﷺ" and in the book of *Khilāfa*, "Chapter on the leadership of those unworthy of it."

The use of the word "stone" in the prevous hadith indicates that the Prophet's ﷺ grave was built up with stone already in the time of Abū Ayyūb al-Anṣārī ؓ.

It is also narrated that our liege-lords Mu'ādh ibn Jabal[290] and Bilāl ibn Rabāḥ al-Ḥabashī[291] came to the grave of the Holy Prophet ﷺ and sat weeping, and Bilāl rubbed his face against it. Thus did Fāṭimat al-Zahrā reportedly do with the earth of the Prophet's ﷺ grave, reciting:

What loss does one who breathed the scent of Aḥmad's grave
Suffer if he never smelled the sweetest ghawālī perfumes?[292]

[288] Cited by al-Zurqānī in *Sharḥ al-Mawāhib al-Lāduniyya* (Cairo, 1291/1874 ed. 1:106).

[289] Narrated by Aḥmad (5:422=38:558 §23585 *isnād ḍa'īf*), Ibn Ḥibbān in his *Ṣaḥīḥ*, al-Ṭabarānī in his *Mu'jam al-Kabīr* (4:189) and his *Awsaṭ* according to al-Haythamī (5:245 and 5:441), al-Ḥākim (4:515=1990 ed. 4:560 *ṣaḥīḥ)*, al-Subkī in *Shifā' al-Siqām* (p. 126), and Majd al-Dīn Ibn Taymiyya in *al-Muntaqā* (2:261f.).

[290] Narrated by Ibn Mājah (2:1320 §3989), al-Ṭabarānī in *al-Kabīr* (20:153 §321), al-Ḥākim (1990 ed. 1:44, 4:364), al-Bayhaqī in the *Shu'ab* (5:328 §6812), and Abū Nu'aym at the beginning of the *Ḥilya* (1:5).

[291] Narrated by Ibn 'Asākir (7:137) with a good chain *(sanad jayyid)* as stated by al-Shawkānī in *Nayl al-Awṭār* (5:180), at the conclusion of *Kitāb al-Manāsik*.

[292] Narrated by Ibn Qudāma, *al-Riqqa* (p. 62) and *al-Mughnī* (2:213); Ibn al-Najjār, *Akhbār al-Madīna* (p. 125); Ibn al-Jawzī, *al-Wafā'* (p.819); al-Samhūdī, *Wafā' al-Wafā'* (4:1405). Also cited by al-Dhahabī in the *Siyār* (Risāla ed. 2:134), Ibn Sayyid al-Nās in *'Uyūn al-Athar* (2:409), al-Qasṭallānī in *al-Mawāhib*, al-Fayrūzābādī in *al-Ṣilāt wal-Bushar*, al-Haytamī in his *Fatāwā Fiqhiyya* and *al-Jawhar al-Munaẓẓam*, and

It is also narrated that Ibn ʻUmar would place his hand on the seat of the Prophet's ﷺ *minbar* then wipe his face with it.[293] Ibn Qudāma narrates it from Ibrāhīm ibn ʻAbd al-Raḥmān ibn ʻAbd al-Qārī that the latter saw Ibn ʻUmar do this then he states the ruling that such an act is desirable for every visitor of the Prophetic Mosque, as do others.[294]

Ibn Abī Shayba narrates in the *Muṣannaf*, in the chapter entitled: "Touching the grave of the Prophet" with a *ṣaḥīḥ* chain according to Ibn Ḥajar and al-Qāḍī ʻIyāḍ in *al-Shifā* (in the chapter entitled: "Concerning the visit to the Prophet's grave ﷺ, the excellence of those who visit it and how he should be greeted"): "Yazīd ibn ʻAbd al-Mālik ibn Qusayṭ and al-ʻUtbī narrated that it was the practice of the Companions in the mosque of the Prophet ﷺ to place their hands on the pommel of the hand rail *(rummāna)* of the pulpit *(minbar)* where the Prophet ﷺ used to place his hand. There they would face the *Qibla* and supplicate to Allāh hoping He would answer their supplication because they were placing their hands where the Prophet ﷺ placed his while making their supplication. Abū Mawdūda said: ʻAnd I saw Yazīd ibn ʻAbd al-Mālik do the same.'"[295]

Imām Muslim relates in his *Ṣaḥīḥ*, in the first chapter of the book of clothing, that Asmā' bint Abī Bakr said: "Here is the cloak *(jubba)* of the Messenger of Allāh ﷺ... [which] was with ʻĀ'isha until she died, then I got possession of it. The Messenger of Allāh ﷺ used to wear it, and we washed it for the sick so that they could seek cure thereby." Imām al-Nawawī comments in *Sharḥ Ṣaḥīḥ Muslim* (Book 37 Chapter 2 §10): "In this hadith is a proof that it is recommended to seek blessings through the relics of the righteous and their clothes *(wa-fī hādhā al-ḥadīthi dalīlun ʻalā istiḥbābi al-tabarruki bi-āthār al-ṣāliḥīna wa-thiyābihim)*." This verdict puts to rest the possible claim that, on the

his student al-Qārī in *Sharḥ al-Shamā'il* (2:210) and the *Mirqāt*.

[293] Narrated by Ibn Sa'd (1:254), cf. ʻIyāḍ, *Shifā* (2:53-54). Albānī in *al-Āyāt al-Bayyināt* (p.93) had the effrontery to call this act *shirk* whereas Ibn Taymiyya condones it in his *Fatāwa* (1:230) and *Iqtiḍā`* (1:368)!

[294] Ibn Qudāma, *Mughnī* (5:468), al-Buhūtī, *Kashshāf* (2:517), al-Mardāwī, *Inṣāf* (4:54), Ibn Mufliḥ, *Furūʻ* (3:523).

[295] Ibn Abī Shayba (4:121) and Ibn Sa'd (1:254).

basis of the above reports, such veneration applies only to the Prophet ﷺ. This would be contrary to the rules of Islamic Principles *(uṣūl)* and probably none claims it except the uneducated.

Imām al-Dhahabī said: "Aḥmad ibn Ḥanbal was asked about touching the Prophet's ﷺ grave and kissing it and he saw nothing wrong with it. His son 'Abd Allāh related this from him. If it is asked: 'Why did the Companions not do this?' We reply [this reply also applies to the identical question about the celebration of Mawlid]: 'Because they saw him with their very eyes when he was alive! Enjoyed his presence directly! Kissed his very hand! Nearly fought each other over the remnants of his ablution water! Shared his purified hair on the day of the greater Pilgrimage! And even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face! Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it! Do you not see what Thābit al-Bunānī did when he kissed the hand of Anas ibn Mālik and placed it on his face saying: "This is the hand that touched the hand of the Messenger of Allāh ﷺ"? Muslims are not moved to these matters except by their excessive love for the Prophet ﷺ, as they are ordered to love Allāh Most High and the Prophet ﷺ more than their own lives, their children, all human beings, their property, and Paradise and its maidens! There are even some believers that love Abū Bakr and 'Umar more than themselves!!"[296]

A report from Aḥmad states, "it is desirable *(mustaḥabb)* to touch the visited grave – Abū al-Ḥusayn [Ibn Abī Ya'lā] said it is *ṣaḥīḥ*[from Aḥmad] – because it resembles the handshake of the living; especially from one whose blessing is hoped for *(lā siyyamā mimman turjā barakatuh)*." The *Madhhab* similarly permits the touching of a grave by the hand, especially if *baraka* is sought from its pious dweller.[297] Ibn Qudāma began his *Mughnī* by stating that he will mention the position of every Imām in order to obtain the *baraka* of his name, and that "we

[296] Al-Dhahabī, *Mu'jam al-Shuyūkh* (1:73 §58).

[297] Ibn Mufliḥ, *Mubdi'* (2:281), Shams al-Dīn, *Furū'* (2:300), Mar'ī, *Ghāya* (1:259).

obtain blessing from the great Imām al-Khiraqī's book."[298] The School also stipulates the desirability of burial near the graves of pious persons or in special regions *(al-biqā' al-sharīfa)*.[299] We mentioned that the son of Imām Aḥmad – Imām 'Abd Allāh – preferred to be buried in a spot rumored to be near a Prophet rather than to be near his father.

The Tābi'ī 'Abīdat al-Salmānī (d. 72) was a *faqīh* and one of the companions of 'Abd Allāh ibn Mas'ūd among the highly reliable narrators. Imām al-Dhahabī says in his chapter on 'Abīda in *Siyar A'lām al-Nubalā'* that Muḥammad ibn Sīrīn said: "I said to 'Abīda, 'We have some of the hair of the Messenger of Allāh ﷺ which we obtained from Anas ibn Malik.' He said, 'For me to have a single hair of his is more beloved to me than all the gold and silver on the face of the earth!'"

Al-Dhahabī comments:

> This saying from 'Abīda is the measurement of perfect love, which is to prefer a prophetic hair over all the gold and silver which is in people's hands. And the like of this is said by an Imām after the time of the Prophet ﷺ by only fifteen years! What should we say in our time, if we were to find some of his hair with an authentic chain of transmission? Or the strap of a sandal that was his, or a nail clipping, or the shard of a vessel he drank from? If a rich person were to spend most of his wealth to obtain anything of this for himself, would you consider him to be wasteful or foolish? Never! So spend what is yours to visit his mosque which he built by his hands and to send greetings to him at his chamber in his very city. Enjoy gazing at Uhud, and do love it, for indeed your Prophet ﷺ loved it. Drink in to the full your presence in his *Rawḍa* and the place where he sat [the *minbar*] – for you shall never be a believer until this Liegelord is more beloved to you than yourself, your child, your wealth, and all people combined. Kiss the honored Stone which came from heaven and put your

[298] Ibn Qudāma, *Mughnī* (1:5).

[299] Ibn Qudāma, *Mughnī* (3:442), Shams al-Dīn Ibn Qudāma, *al-Sharḥ al-Kabīr* (2:389), Ibn Rajab, *Aḥwāl al-Qubūr* (p. 96).

mouth on it, applying your lips to the place which the Master of Mankind surely kissed. For Allāh has indeed congratulated you by what He has given you and there is no pride greater than this. If we were fortunate to find the camel-prod *(muḥjan)* which the Messenger ﷺ pointed with to the stone and then kissed, it would be truly fitting for us to crowd around that stick to kiss it and honor it, while knowing with certainty that kissing the Stone is better and higher than kissing his stick or sandal.

Whenever Thābit al-Bunānī saw Anas ibn Malik, he would take his hand and kiss it, saying, "A hand which touched the hand of the Messenger of Allāh ﷺ!" Since we ourselves did not experience this, at least we say: "A glorified Stone tantamount to the Right Hand of Allah on earth, which the lips of our Prophet ﷺ touched and kissed!" Similarly, if you missed the *Ḥajj* but happen to meet the returning group, stay close to the pilgrim, kiss his mouth, and say, "A mouth which touched, by a kiss, the stone which my dearly Beloved Friend ﷺ kissed!"[300]

Al-Dhahabī also relates that Imām Aḥmad himself used to seek blessings from the relics of the Prophet ﷺ then he lambasts whoever would fault the practice of *tabarruk* or seeking blessings from blessed objects:

"'Abd Allāh ibn Aḥmad said: 'I saw my father take a hair that belonged to the Prophet ﷺ, put it on his mouth, and kiss it. I believe I saw him put it on his eyes. He also dipped it in water and drank the water to obtain cure. I saw him take the Prophet's ﷺ bowl *(qaṣ'a)*, wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it.' I say: Where is the quibbling critic of Imam Aḥmad now?? It is also authentically established that 'Abd Allāh asked his father about those who touch the pommel of the Prophet's ﷺ pulpit and touch the wall of the Prophet's ﷺ room,

[300] Al-Dhahabī, *Siyar* (Risāla ed. 4:42-43).

> and he said: 'I do not see any harm in it.' May Allāh protect us and you from the opinion of the Khawārij and from innovations!!"[301]

The above is a proof from Imām al-Dhahabī that he considers those who object to *tawassul* and *tabarruk* to be innovators and *Khawārij* and are from *Ahl al-Bid'a*, this label applying without contest to the Wahhābīs as long as they hold such positions as those forwarded by Iḥsān Ilāhī Ẓāhir.

Ponder, dear reader, the statement of our Mother 'Ā'isha in Abū Dāwūd's *Sunan*: "When the Negus died, we were told [*i.e.* by the Prophet ﷺ] that a light would be seen perpetually at his grave." In conclusion of this discussion on the *fiqh* and *ādāb* of grave-visitation and visitors, we adjure the sincere Muslims not to take offense at a word of truth nor recoil into the shell of school-partisanship. Rather, relinquish and denounce those *hawā*-driven fulminations by which the Wahhābīs and the likes of Ẓāhir did not educate the masses but only painted themselves into a corner. {*And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed*!}. May Allāh enlighten our understandings, our hearts, and our graves with His kindness and forgiveness. *Āmīn.* Blessings and peace on the Prophet, his Family, and all his Companions. Praise belongs to Allāh, the Lord of the worlds.

(7) The claim that celebrating the birthday of the Prophet ﷺ "is an innovation and was never practiced by him ﷺ or by any of his Companions."

We replied to this and other hackneyed pretexts in our booklet *Mawlid: Celebrating the Birth of the Holy Prophet* ﷺ. The Prophet ﷺ did celebrate his birthday by fasting. His uncle al-'Abbās ﷺ mentioned in his poetry that the Prophet's birthday was a light by

[301] Al-Dhahabī, *Siyar A'lām al-Nubalā'* (9:457, chapter on Imām Aḥmad, section entitled *Min ādābih*).

which the Muslims pierce through the darkness of *kufr* and the Prophet ﷺ approved of him. The massive majority of the Ulema past and present, especially in the Ḥijāz, also approve the desirability of extolling the birth of the Holy Prophet ﷺ and celebrating the Mawlid. It is truly the mark of *Ahl al-Bid'a* to try to extinguish that light. As al-Ḥabīb 'Umar ibn Ḥafīẓ said, the Muslims lost and became unable to "pierce through" when they stopped celebrating the light of the Mawlid described in that poetry of al-'Abbās.

> "The religion of Allāh Most High was completed in the lifetime of the Prophet ﷺ as Allāh Most High said: {*This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islām as your religion*} [5:3]."

This noble verse has nothing to do with the issue of the permissibility of Mawlid nor the permissibility of writing books of *Fiqh* nor that of writing vowels inside the *Muṣḥaf* to read the Qur'an more easily nor countless other good innovations.[302] As we said before after Imām al-Dhahabī's denunciation of proto-Wahhābīs in his time, it is the mark of the Khawārij to grossly misinterpret the noble Qur'an then, on the basis of their own erring, go on to make *takfīr* and *taḍlīl* of Muslims.

> "There was no celebration of any birthdays or death anniversaries during the time of the Prophet ﷺ. Islām rejects all of these celebrations."

The Companions knew that the Prophet ﷺ was born on Yawm al-Ithnayn and they observed supererogatory fast on that day for that very reason. This amounts to the Companions' celebration of the Prophet's ﷺ birthday. Moreover, they explicitly celebrated the day he was born in their poetry. The uncle of the Prophet ﷺ, al-'Abbas ibn 'Abd al-Muttalib ؓ, said:

[302] See our *Sunna Notes II: The Excellent Innovation in the Qurān and Ḥadīth*.

And then, when you were born, the sun rose
over the earth and the horizon was illuminated with your light.
So we – in that radiance and that light
and paths of guidance – can pierce through.[303]

The light mentioned by al-'Abbās was confirmed by the Prophet ﷺ in the famous narration from several Companions ﷺ in which he emphasizes his own birth ﷺ in reply to the question: "Messenger of Allāh, when was the beginning of your status?" whereupon he replied: "Truly I was [already], in the sight of Allāh, the Seal of Prophets, when Ādam ﷺ was still kneaded in his clay. I shall inform you of the meaning *(ta'wīl)* [or: 'beginning' *(awwal)*] of this status: It is the supplication of my father Ibrāhīm [Q 2:129] and the glad tidings of my brother 'Īsā to his people [Q 61:6]; and the vision my mother saw the night I was delivered, she saw a light that lit the castles of al-Shām so that she could see them."[304]

[303] Narrated from Khuraym ibn Aws ibn Jāriya by al-Ḥākim (3:327=1990 ed. 3:369), al-Bayhaqī in *Dalā'il al-Nubuwwa* as stated by Ibn Kathīr in *al-Sīra al-Nabawiyya* (ed. Muṣṭafā 'Abd al-Wāḥid 4:51=1:195), Abū Nu'aym in the *Ḥilya* (1:364), Ibn Sayyid al-Nās in *Minaḥ al-Madḥ* (p. 192-193) with his chain through al-Bazzār and al-Ṭabarānī, and – as mentioned by al-Qārī in *Sharḥ al-Shifā'* (1:364) – Abū Bakr al-Shāfi'ī and al-Ṭabarānī in *al-Kabīr* (4:213). Al-Haythamī (8:217-218) said it contains unknown narrators. These are Khuraym's grandson Ḥumayd ibn Manhab and the latter's grandson Zahr ibn Ḥiṣn. Al-Ḥākim said that these Bedouin narrators are not the type that forge ḥadīths while al-Suyūṭī in *al-La'ālī' al-Maṣnū'a* (1:265=1996 ed. 1:244) said: "There is no question that these verses are by al-'Abbās." Also cited by al-Qāḍī 'Iyāḍ in *al-Shifā'* (p. 216 §393), Ibn al-Athīr in *Usd al-Ghaba* (2:129 §1348), Ibn 'Abd al-Barr in *al-Istī'āb* (8:447), also from Khuraym's brother Jarīr ibn Aws, Ibn Ḥajar in *al-Iṣāba* – in the entry "Khuraym" –, al-Dhahabī in the *Siyar* (1-2:36-37 and 3:415=al-Risāla ed. 2:102-103) and Ibn al-Qayyim in *Zād al-Ma'ād* (3:482-483). The poem is cited in *Amālī ibn al-Shajarī* (2:337), *al-Fā'iq* (3:123), etc.

[304] Narrated by Aḥmad (1) from al-'Irbāḍ ibn Sāriya (Zayn ed. 13:282 §17086 *isnāduhu ṣaḥīḥ* =al-Arna'ūṭ ed. 28:382 §17151 *ṣaḥīḥ ligħayrih*; Zayn ed. 13:285 §17098 *isnāduhu da'īf* =al-Arna'ūṭ ed. 28:395 §17163 *ṣaḥīḥ ligħayrih*), Ibn Sa'd (1:148-149), al-Ṭabarī in his *Tafsīr* (28:87), al-Bukhārī in *al-Tārīkh al-Kabīr* (6:68) and *al-Saghīr* (1:13), al-Ḥākim (1990 ed. 2:453=2:600 *ṣaḥīḥ*), al-Baghawī in *al-Anwār* (1:6 §4) and *Sharḥ al-Sunna* (13:207 §3626), Ibn Ḥibbān (14:312-314 §6404 *ṣaḥīḥ ligħayrih*), al-Bayhaqī in *Dalā'il al-Nubuwwa* (1:80-83, 2:130), Ibn Abī 'Āṣim in *al-Sunna* (§409), al-Bazzār *(Zawā'id* §2365), al-Ṭabarānī in *al-Kabīr* (8:630, 18:631), and cited by al-

Ibn Hisham in the last lines of his *Sīrat Rasūl Allāh* ﷺ narrated that Ḥassān ibn Thābit ؓ the poet of the Prophet ﷺ said:

> *By Allah, no woman has conceived and given birth*
> *To one like the Messenger,*
> *the Prophet and guide of his people.*

Suyūṭī in *al-Khaṣā'iṣ al-Kubrā*, after which al-Talīdī declared one of Aḥmad's chains *ṣaḥīḥ* in his *Taḥdhīb al-Khaṣā'iṣ* (p. 44-45 §16); (2) from 'Utba ibn 'Abdin al-Sulamī as part of a longer ḥadīth [through Baqiyya: Baḥīr ibn Sa'd narrated to me, from *('an)* Khālid ibn Ma'dan, from Ibn 'Amr al-Sulamī, from 'Utba] by Aḥmad (al-Zayn ed. 13:450-451 §17580 *isnāduhu ṣaḥīḥ* = al-Arna'ūṭ ed. 29:194-196 §17648 *isnāduhu ḍa'īf*), al-Dārimī, al-Ṭabarānī in *Musnad al-Shāmiyyīn* (§1181), al-Ḥākim (2:616-617 "*ṣaḥīḥ* as per Muslim's criterion,"), al-Bayhaqī in his *Dalā'il* (1:110, 2:7-8), Ibn 'Asākir in the *Sira* part of his *Tārīkh*, and al-Haythamī (8:221-222) declared its chain fair *(ḥasan)*; (3) from Abū Umāma al-Bāhilī by Aḥmad, al-Ṭabarānī in *al-Kabīr* (8:253), al-Ṭabarī, and al-Bayhaqī in the *Dalā'il* (1:69) all with a chain "usable for confirmation" *(sālih)* [because of Faraj ibn Faḍāla al-Tanūkhī as per Imām Aḥmad's evaluation of his narration from the people of al-Shām in Ibn Rajab's *Sharḥ 'Ilal al-Tirmidhī* (2:612)] although al-Zayn, like al-Haythamī (8:222), declared it fair *(ḥasan)* with typical laxity in his edition of the *Musnad* (16:251 §22162); and (4) from an unnamed group of Companions by al-Ḥākim (2:600, *ṣaḥīḥ al-isnād)*, al-Bayhaqī in *al-Dalā'il* (1:83), Ibn Hishām in *Sirat Rasūl Allāh* ﷺ (Dār al-Wifaq ed. 1/2:166=1:175) and al-Ṭabarī in his *Tārīkh* with a chain Ibn Kathīr declared good *(jayyid al-isnād)* in *al-Sira al-Nabawiyya* (1:51) and *al-Bidāya* (2:275). Ibn al-Jawzī cites it in *al-Wafā'* (p. 91, ch. 21 of *Bidāyat Nabiyyinā* ﷺ), and Ibn Kathīr in his *Mawlid Rasūl Allāh* ﷺ and his *Tafsīr* (4:360). Al-Arna'ūṭ said of 'Utba's narration: "Its chain is weak, Baqiyya – ibn al-Walīd – conceals his weak links and used undecisive transmission terminology *('an'ana)* here, so his narration is not accepted unless he explicitly uses direct-hearing terminology in all the layers of the chain." This is a strange grading since Baqiyya did declare direct hearing from Baḥīr and in light of Ibn Rajab's statement in *Sharḥ 'Ilal al-Tirmidhī* (2:611): "When Baqiyya narrates from the well-known, trustworthy narrators without concealment, his ḥadīth is good only from the people of al-Shām such as Baḥīr ibn Sa'd." The rest of the narrators are all from Shām also. As for Baḥīr's *'an'ana* from Khālid it is inconsequential since it is retained as a valid and authentic link in close to 100 narrations in the *Sunan* and *Musnad* and declared sound by al-Tirmidhī and al-Mundhirī. As for Khālid's *'an'ana* from Ibn 'Amr from al-'Irbāḍ it is also inconsequential as that specific chain is a famous transmission which the ḥadīth Masters unanimously declared sound and is the very chain of the narration, "You must follow my Sunna and the Sunna of my rightly-guided, upright successors after me."

Nor has Allah created among his creatures
One more faithful to his sojourner or his promise
Than he who was the source of our light.

See how both the ḥadīth of "she saw a light" and the celebratory poetry of the Companions mention not only the birth of the Prophet ﷺ but also his light, and they associate one with the other. This is essentially the difference between the love of the *muḥibbīn* of the Prophet ﷺ and the coarseness of the *jufāt* who mumble against them.

Accordingly, it would have been better and more precise to say: "None of them celebrated the Prophet's ﷺ birthday in our fashion." Similarly, none of them prayed in our fashion, as stated explicitly by Anas in his statement "Nothing remains of the *ṣalāt* we used to pray with the Prophet ﷺ." None of them paid *zakāt* in our individualistic fashion and this is a pillar of Islām that has mostly disappeared. None of them accomplished pilgrimage the way people do now, and none of them waged jihad in our fashion. Etc.

As for the statement – apparently meant as a criticism of the celebration of Mawlid – that since people do not follow the Sunna like before, therefore they should not claim to love the Prophet ﷺ, the Prophet ﷺ explicitly told us: "Do not be conformers who say: 'If people do good we shall do good, and if they do wrong we shall do wrong.' Rather, make yourselves ready to do good if people do good, and, if they do wrong, not to do wrong."[305] He also said: "Do not be conformers who turn with every wind."[306] This is why we must continue and do our best in eveything we mentioned above, even if our acts do not measure up to the standards of the first generation. We should never stop doing something good just because people are generally not as good as before! Hence Ibn ʿĀbidīn said, concerning the visitation of the graves, that even if people misbehave, this never turns the status of such visitations from sunna to forbidden!

Our examplars in this principle are the women and children of

[305] Narrated by al-Tirmidhī *(ḥasan gharīb)* and *mawqūf* as a saying of ʿAbd Allāh ibn Masʿud by al-Ṭabarānī in *al-Kabīr* (9:152 §8765).

[306] Narrated by al-Bukhārī in *al-Tārīkh al-Kabīr* (4:367 §3169).

Madīna who sang to the Prophet ﷺ as he was returning from Tabūk:

The full moon rose over us
from the passes of al-Wadā'.
We must give thanks
as long as there remains one who calls unto Allah! [307]

And Ḥassān ibn Thābit who proclaimed:

I say, and none can find fault with me
But one who lost all his sense:
I shall never cease to praise him!
It may be for so doing I shall be forever in Paradise
with al-Muṣṭafā ﷺ for whose support in that I hope.
And to attain that day I devote all my efforts.[308]

There are other narrations on the singing of the Companions in unison to celebrate their love of the Prophet ﷺ. Among them that from Anas ibn Mālik that the Prophet ﷺ said: "There shall come to you throngs of people softer of hearts than you." Then came the Ash'arīs – people from Yemen – with Abū Mūsā. When they drew near al-Madīna, they began to recite:

Tomorrow we meet our dear beloved:
Muhammad and his party![309]

In another narration from Anas, the *Anṣār* sang:

We are those who pledged to Muhammad
Our Jihad ever as long as we live!

[307] Narrated by al-Bayhaqī in *Dalā'il al-Nubuwwa* (2:506-507 and 5:266) cf. al Muḥibb al-Ṭabarī in *al-Riyāḍ al-Naḍira* (1:480), Ibn Kathīr in *al-Bidāya wal-Nihāya* (Ma'ārif ed. 3:197=Turāth ed. 3:241, 5:23), Ibn al-Qayyim, *Zād al-Ma'ād* (3:18 and 3:551), and *Ibn Ḥajar, Fatḥ al-Bārī* (7:261), the latter indicating its minimum grade of "fair" *(ḥasan)* as per his criterion for narrations he cites in this work.

[308] Ibn Hishām's notes to his *Sīrat Rasūl Allāh* ﷺ, trans. A. Guillaume, 9th printing (Karachi: Oxford U. Press, 1990) p. 797.

[309] Narrated by Aḥmad in his *Musnad* (al-Arna'ūṭ ed. 20:237 §12872 with a sound chain as per the criteria of al-Bukhārī and Muslim).

Whereupon the Prophet ﷺ replied:

O Allah! Goodness is the goodness of the hereafter,
Therefore, forgive the Anṣār and the Muhājira![310]

Finally, Anas ؓ related that when the Prophet ﷺ first arrived in Madīna, the Anṣār came out, men and women, and they were all saying: "With us, O Messenger of Allāh!" [*i.e.* come stay with us.] The Prophet ﷺ said: "Let the camel choose, for she has her orders." The camel alighted at the door of Abū Ayyūb. Anas said that, after he ﷺ went in, the women of Banū Najjār came out banging their drums and singing:

Naḥnu jawārin min Banī al-Najjār,
yā ḥabbadhā Muḥammadin min jār!

We are the girls of the Sons of Najjār
O delight of Muḥammad for a neighbor!

The Prophet ﷺ said: "O Allah! bless them."

In another narration he came out and said: "Do you love me?" *(atuḥibbūnī?)* They replied:

Ey wallāh, Ya Rasūlallāh!

Yes, by Allāh, O Messenger of Allāh!

At this he said:

Wa anā uḥibbukum
Wa anā uḥibbukum
Wa anā uḥibbukum

And I love you – three times.

[310] Narrated by Aḥmad in his *Musnad* (al-Arna'ūṭ ed. 20:148 §12732 with a sound chain as per the criteria of al-Bukhārī and Muslim).

And in another version he said:

Allāhu yaʿlamu anna qalbī yuḥibbukunna
or
Allāhu yaʿlamu annī la-uḥibbukunna
Allah knows that my heart loves you / that in truth I do love you.[311]

When the Prophet ﷺ took Makka, one of those who accepted Islām at that time, Junāb al-Kalbī, reports that he heard the Prophet ﷺ asked Ḥassān to recite, whereupon he said:

yā rukna muʿtamirin wa-ʿiṣmata lāʾidhin
wa-malādha muntajiʿin wa jāra mujāwiri

O pillar relied upon and protection in which refuge is sought
and saving resort, and neighbor close at hand—

yā man takhayyarahu al-Ilāhu li-khalqihi
fa-ḥabāhu bil-khuluqi al-zakiyyi al-ṭāhiri

O you whom the God has chosen for His creatures
by planting in him perfection and purity of character—

anta al-nabiyyu wa-khayru ʿaṣabati ādamin
yā man yajūdu ka-fayḍi baḥrin zākhiri

You are The Prophet! You are the best of the human nations.
O open-handed one, like the outpouring of a swelling sea—

[311] Narrated by al-Bayhaqī with two chains in *Dalāʾil al-Nubuwwa* (2:508), Ibn Mājah in his *Sunan*, book of *Nikāḥ* (§1889), and Abū Nuʿaym in the *Ḥilya* (1985 ed. 3:120). Al-Būṣīrī said in *Miṣbāḥ al-Zujāja fī Zawāʾid* Ibn Mājah (2:106): "This is a sound chain, its narrators are trustworthy and part of it is in the Two Books of *Ṣaḥīḥ* from ʿĀʾisha and in al-Bukhārī and the Four *Sunan* from al-Rubayyiʿ bint Muʿawwadh. Ibn Kathīr cites it in *al-Bidāya wal-Nihāya* (3:199-200) and al-Suyūṭī in *al-Khaṣāʾiṣ al-Kubrā* (1:190). Ibn Ḥajar in the *Fatḥ* (1959 ed. 7:261) states that al-Ḥākim documents it and Abū Saʿd al-Naysābūrī mentions it in his *Sharaf al-Muṣṭafā* cf. Shaykh Muḥammad ibn ʿAlawī al-Mālikī in *al-Bayān wal-Taʿrīf fī Dhikrā al-Mawlid al-Sharīf* (p. 24-25).

Mīkālu ma'aka wa-Gibrā'īlu kilāhumā
madadun li-naṣrika min 'azīzin qāhiri

Mīkāl and Gibrā'īl are both with you,
helpers towards your victory, sent by One Mighty, Irresistible.

Junāb continues: "I asked, 'Who is this poet?' They said: 'Hassān ibn Thābit.' Then I saw the Messenger of Allāh ﷺ making invocation for him and asking for goodness on his behalf.[312]

It was suggested that Imām Aḥmad Sirhindī condemned the celebration of the Mawlid, but this is contradicted by his declaration in the *Maktūbāt*: "Gatherings of *Mīlād al-Sharīf* contain recitation of Holy Qur'ān with melodious voice and *na'at*s and *qaṣīda*s recited for *Ḥuḍūr* ﷺ so why the hesitation?"[313]

As for death anniversaries, why did the Prophet ﷺ visit the graveyard of the martyrs of Uḥud punctually at the end of every year, then Abū Bakr after him, 'Umar after Abū Bakr, and 'Uthmān after 'Umar, as narrated by al-Wāqidī in his *Maghāzī*, al-Ṭabarī and Ibn Kathīr in their *Tafsīr*s, al- Bayhaqī in *Dalā'il al-Nubuwwa* (3:306), and al-Dhahabī in *Tārīkh al-Islām* (*Maghāzī,* toward the end of *ghazwat* Uḥud)? Besides, the celebration of Mawlid is licit every single day of the year, let alone on the 12th of Rabī' al-Awwal whether this or that mufti approves or not.

> "The Prophet ﷺ said: 'Whoever innovates in this affair of ours something which does not belong in it will have it rejected' [Bukhārī and Muslim]."

As our teacher the *Ḥāfiẓ* Nūr al-Dīn 'Itr said, this ḥadīth is actually the greatest proof for excellent innovations since it implies that there exists two types of innovations: one that belongs in the Religion and is accepted, and one that does not belong in it and it is rejected. We

[312] Ibn 'Abd al-Barr, *Istī'āb* (1:276), Ibn Sayyid al-Nās, *Minaḥ al-Madḥ* (p. 73), Ibn al-Athīr, *Usd al-Ghāba* (1:296-297), and al-Khuzā'ī, *Takhrīj al-Dilālāt al-Sam'iyya* (al-Gharb al-Islāmī ed. p. 53).

[313] Aḥmad Sirhindī, *Maktūbāt* (1:154 *maktūb* 42).

have documented the misinterpretation of *ahl al-bidʿa* for the concept of innovation in the second volume of our *Sunna Notes* entitled *The Excellent Innovation* so look it up as it contains over 160 proofs for the *bidʿa ḥasana*.

Ḥarmala said, "I heard al-Shāfiʿī say: 'Innovation is two types *(al-bidʿatu bidʿatān)*: approved innovation *(bidʿa maḥmūda)* and disapproved innovation *(bidʿa madhmūma)*. Whatever conforms to the Sunna is approved *(maḥmūd)* and whatever opposes it is abominable *(madhmūm)*.' He used as his proof the statement of our liegelord 'Umar ibn al-Khaṭṭāb about the [congregational] supererogatory night prayers in the month of Ramaḍān: "What a fine innovation this is!"[314]

Similarly, al-Rabīʿ said, "Al-Shāfiʿī said to us: 'Innovated matters are of two kinds *(al-muḥdathātu min al-umūri ḍarbān)*: one is an innovation that contravenes *(mā uḥditha yukhālifu)* something in the Qur'ān or the Sunna or a Companion-report *(athar)* or the Consensus *(ijmāʿ)*: that innovation is misguidance *(fa-hādhihi al-bidʿatu ḍalāla)*. The other kind is the innovation of any and all good things *(mā uḥditha min al-khayr)* contravening none of the above, and this is a blameless innovation *(wa-hādhihi muḥdathatun ghayru madhmūma)*. 'Umar said of the prayers of Ramaḍān: What a fine *bidʿa* this is! meaning that it was innovated without having existed before and, even so, there was nothing in it that contradicted the above.'"[315]

[314] Narrated from Ḥarmala by Abū Nuʿaym with his chain through Abū Bakr al-Ājurrī in *Ḥilyat al-Awliyā'* (9:121 §13315=1985 ed. 9:113) and cited by Abū Shāma in *al-Bāʿith ʿalā Inkār al-Bidaʿ wal-Ḥawādith* (Ryadh 1990 ed. p. 93), Ibn Rajab in *Jāmiʿ al-ʿUlūm wal-Ḥikam* (p. 267=Zuḥaylī ed. 2:52= Arna'ūṭ ed. 2:131 *ṣaḥīḥ*), Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 13:253), al-Ṭurṭūshī in *al-Ḥawādith wal-Bidaʿ* (p. 158-159), and al-Shawkānī, *al-Qawl al-Mufīd fī Adillat al-Ijtihād wal-Taqlīd* (1347/1929 ed. p. 36).

[315] Narrated from al-Rabīʿ by al-Bayhaqī in his *Madkhal* (§253) and *Manāqib al-Shāfiʿī* (1:469) with a sound chain as stated by Ibn Taymiyya in his *Dar' Taʿāruḍ al-ʿAql wal-Naql* (p. 171) and through al-Bayhaqī by Ibn ʿAsākir in *Tabyīn Kadhib al-Muftarī* (Kawtharī ed. p. 97). Cited by al-Dhahabī in the *Siyar* (8:408), Ibn Rajab in *Jāmiʿ al-ʿUlūm wal-Ḥikam* (p. 267=Zuḥaylī ed. 2:52-53=Arna'ūṭ ed. 2:131 *ṣaḥīḥ*), and Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 13:253).

This is the understanding of the *Salaf* to which the Sunnis who celebrate Mawlid adhere to, while their opponents wring their necks and bend over backwards in their efforts to bring up notions which neither present-day Muslims nor their forefathers ever heard of. If such objectors were granted true knowledge of the Sunna and of the ethics of the *Ṣaḥāba* regarding the magnification of the Holy Prophet ﷺ through praise, poetry, and celebration of his *manāqib*, *shamā'il*, and *khaṣā'iṣ*, they would have had more shame than to devise objections to the celebration of Mawlid! And the greatest innovation of misguidance is that which Allāh Most High described in His Book when He said: {*And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that you invent a lie against Allāh. Lo! those who invent a lie against Allāh will not succeed*}.

> "If the celebration of the Prophet's ﷺ birthday had been something good then definitely the Companions, those who loved him the most, would have done it and told others to do it. However, this is not the case, so we have no right to do what they did not do."

We have shown that the claim that the Prophet ﷺ did not celebrate his birthday is a falsehood. We also showed that the Companions also emphasized that event in their celebratory poetry. The authentic ḥadīths mention that there was also singing, dancing, reciting of poetry, and banging the drum. The late Shaykh al-Islām, Sayyid Muḥammad ibn 'Alawī al-Mālikī said in one of his fatwas on Mawlid: "There is no doubt that such singing, dancing, reciting of poetry, and banging the drum was for joy at being with the Prophet ﷺ, nor did he condemn nor frown upon such displays in any way whatsoever. These are common displays of happiness and lawful merriment, and similarly to stand up at the mention of the birth of the Prophet ﷺ is an ordinary act that shows love and gladness symbolizing the joy of creation: it does not constitute worship, nor law, nor Sunna!"

Yet, even if it were hypothetically true that the Companions never did something, it does not automatically mean that such a thing

is bad, nor prohibited. Only an ignorant person would invent such a rule in contravention of the established rule in the *Sharīʿa* that *al-tarku laysa bi-aṣl* – "not doing something does not amount to a proof-text in the Law."

(8) The claim that "the Barelwīs believe that Allāh is everywhere in His Essence"

This is a lie, the Barelwīs do not believe that Allāh is anywhere is in His Essence since He created the "where" and cannot be encompassed by anything created. Whoever attributes direction to Allāh is an innovator and whoever attributes place to Allāh commits *kufr*, *wal-ʿiyādhu billāh*. Correct Sunni belief is that Allāh is everywhere in His Attributes.

The Prophet ﷺ said: "Allāh was when there was nothing else than Him, and His Throne was upon the water, and He wrote in the Reminder *(al-dhikr)* all things, and He created the heavens and the earth."[316]

Imām Abū Ḥanīfa said: "We affirm that Allāh established Himself on the Throne without his having need for it and without settlement on it as He is the Preserver of the Throne and other than the Throne. If He stood in need for it, He would have been unable to bring the world into being or dispose of it, just like created beings [are unable]. And if He became in need of sitting down and settling, then, before creating the Throne, where was Allāh Most High? Rather, He is greatly and immensely transcendent beyond all such notions."[317]

Abū al-Faḍl al-Tamīmī related that Imām Aḥmad said: "Allāh is ever Exalted *(ʿālī)* and Elevated *(rafīʿ)* without beginning, before He created the Throne. He is above everything *(huwa fawqa kulli shay')*, and He is exalted over everything *(huwa al-ʿālī ʿalā kulli shay')*. He only specified the Throne because of its particular significance which

[316] Narrated from ʿImrān ibn Ḥuṣayn by al-Bukhārī, book of the Beginning of Creation.

[317] Abū Ḥanīfa, *Waṣiyyat al-Imām al-Aʿẓam Abī Ḥanīfa*, ed. Fu'ād ʿAlī Riḍā (Beirut: Maktabat al-Jamāhīr, 1970) p. 10.

makes it different from everything else, as the Throne is the best of all things and the most elevated of them. Allāh therefore praised Himself by saying that He {*established Himself over the Throne*}, that is, He exalted Himself over it *(ʿalayhi ʿalā)*. It is impermissible to say that He established Himself with a contact or a meeting with it. Exalted is Allāh beyond that! Allāh is not subject to change, substitution, nor limits, whether before or after the creation of the Throne."[318]

The creed "Allāh existed eternally without a place, and He is now as He ever was" is related from [1] our liege-lord ʿAlī ﷺ by ʿAbd al-Qāhir al-Baghdādī in *al-Farq bayn al-Firaq* (p. 321=p.256); [2] Ibn Kullāb by al-Ashʿarī in *Maqālāt al-Islāmiyyīn* (p. 298); [3] Imām al-Māturīdī in *al-Tawḥīd* (p. 69, 75, 105-106); [4] Imām al-Ashʿarī himself by Abū al-Qāsim Ibn ʿAsākir in the *Tabyīn* (Saqqā ed. p. 150); [5] Ibn Fūrak as per al-Qushayrī in his *Risāla* (beginning, "Doctrine of the Sufis"); [6] Ibn al-Bāqillānī in *al-Inṣāf* (p. 37) cf. also his *Tamhīd al-Awāʾil* (p. 300); [7] al-Qushayrī himself in *al-Miʿrāj* (p. 70); [8] Imām al-Ḥaramayn Ibn al-Juwaynī in his entries in *Ṭabaqāt al-Shāfiʿiyya al-Kubrā*, *Tabyīn Kadhib al-Muftarī*, and *Siyar Aʿlām al-Nubalāʾ*; [9] Abū Isḥāq al-Shīrāzī in *al-Ishāra ilā Madhhab Ahl al-Ḥaqq* (p. 236); [10] Ibn ʿAṭāʾ Allāh in his *Ḥikam* (§34); [11] Al-ʿIzz Ibn ʿAbd al-Salām in *al-Mulḥa*; [12] Badr al-Dīn Ibn Jamāʿa in *Īḍāḥ al-Dalīl* (p. 104); [13] Ibn Jahbal al-Kilābī in his Refutation of Ibn Taymiyya's *Jihawiyya*. *Wal-Ḥamdu lil-Lāhi Rabbi al-ʿAlamīn*.

21: MUḤAMMAD JAMĀL ZAYNŪ & ṢĀLIḤ AL-FAWZĀN

Muḥammad Jamāl Zaynū is sometimes identified as Zīnū or Zīno, an O-level equivalency holder who taught elementary school in Syria and evolved into a collector of tidbits from here and there out of which he devised books he attributed to himself. He is responsible for works published by Dār al-Ṣumayʿī and Darussalām out of Riyadh, among them a book titled *Get your belief from the Quran and the Authentic Prophetic Tradition*, which would be more aptly titled *Get*

[318] Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila* (2:296-297).

your belief from Zaynū and Wahhabism reinterpreting the Qur'ān and the Prophetic Tradition.

Zaynū attacked one of the living Scholars of *Ahl al-Sunna*, Dr. Muḥammad 'Alī al-Ṣābūnī and his *Tafsīr* with a tract replete with risible mistakes entitled *Akhṭā' Muḥammad 'Alī al-Ṣābūnī* and re-edited under the revised title *Tanbīhāt Hāmma 'alā Kitāb Ṣafwat al-Tafāsīr* ("Important Warnings about the Book 'The Quintessence of Qur'anic Commentaries'") which he co-authored with a Saudi government cleric by the name of Ṣāliḥ al-Fawzān, the proud author of Saudi religious-curriculum books in which he advocates the legalization of slavery.[319] He is one of those who wrote a foreword in recommendation of 'Alī al-Shibl's *al-Mukhālafāt al-'Aqdiyya fī Fatḥ al-Bārī* along with Bin Bāz, 'Abd Allāh ibn 'Aqīl, 'Abd Allāh ibn Manī', and 'Abd Allāh al-Ghunaymān. He also wrote an angry rebuttal tot he *Naṣīha* of al-Rifā'ī and al-Būṭi editions of Wahhābī source-texts and various attacks on sunni authors and books, including even the Saudi Minister Muḥammad 'Abduh Yamānī's book "*Teach Your Children Love of the Prophet ﷺ and His family*".

In their *Tanbīhāt* Zaynū and Fawzān commit the following blunders:

1. They claim that al-Ṣābūnī violated the view of the *Jumhūr* by "interpreting figuratively" the "shin" in the verse, {**The Day that the shin shall be bared**} (68:42) whereas it is precisely the view of the massive majority that the baring of the shin is a metaphor for hardship, which al-Ṭabarī references to Ibn 'Abbās, Ibn Mas'ūd, Abū Mūsā al-Ash'arī, Mujāhid, 'Ikrima, al-Ḍaḥḥāk, Qatāda, and Ibrāhīm al-Nakha'ī. Ibn 'Abbās explained: "This is a day of affliction and hardship" and in another version: "It means the Day of Resurrection due to its hardship."[320]

[319] Saudi Information Agency, "Author of Saudi Curriculums Advocates Slavery".

[320] Narrated by al-Ṭabarī in his *Tafsīr* (28:38-42), al-Ḥākim (2:499-500 *isnād ṣaḥīḥ* =1990 ed. 2:542), al-Bayhaqī in *al-Asmā' wal-Ṣifāt* (Kawtharī ed. p. 345-346=Ḥāshidī ed. 2:183-185 §746-748) with two fair chains and one sound chain according to Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 13:428), Ibn Ḥibbān (16:382) with a fair chain accord-

Ibn Qutayba in *Mukhtalif al-Ḥadīth* states that the baring of the shin is a metonymy for travails in which one hitches up one's lower garments, baring the legs. Ibn al-Jawzī cites him and relates from Ibn ʻAbbās, Mujāhid, Ibrāhīm al-Nakhaʻī, Qatāda, "and the vast majority of the scholars," the same meaning[321] as do al-Qushayrī in his *Tafsīr*, Ibn Fūrak in *Mushkal al-Ḥadīth*, al-Khaṭṭābī, Ibn Baṭṭāl, al-Rāzī, Ibn Ḥazm in the *Fiṣal*, Abū al-Suʻūd in his *Tafsīr*, al-Bayḍāwī in his, Ibn Kathīr in his, al-Wāḥidī in his, the *Jalālayn*, al-Suyūṭī in *al-Durr al-Manthūr*, al-Karmī al-Ḥanbalī in *Aqāwīl al-Thiqāt*, al-Zarkashī in *al-Burhān* who cites it as an example of a metaphor which it is extremely offensive to interpret literally, and others such as Ibn ʻAṭiyya, Abū Ḥayyān in the *Baḥr*, al-Fakhr al-Rāzī, al-Nasafī, al-Ālūsī, al-Qāsimī....[322]

This explanation applies to the ḥadīth of Abū Hurayra and Abū Saʻīd al-Khudrī on the sight of Allāh in al-Bukhārī and Muslim. When Saʻīd ibn Jubayr (d. 94) was asked about it he became very angry and said: "Some people claim that 'Allāh uncovers His Shin'!! Rather, He but uncovers affliction and hardship."[323] As Imām al-ʻIzz Ibn ʻAbd al-Salām said in *al-Ishāra ilā al-Ījāz fi Baʻḍ Anwāʻ al-Majāz*: "It is a metaphor for His aggravation of the judgment of His enemies and their humiliation, defeat, and punishment. The Arabs say of one that acts earnestly and intensely that he has bared his shin."

By objecting to the *Jumhūr*, Zaynū and al-Fawzān revealed their affiliation to other than *Ahl al-Sunna* as did the anthropomorphist

ing to al-Arnaʼūṭ, al-Qurṭubī (18:248-249), al-Ṣanʻānī (3:310) and al-Shawkānī (5:275-278) and other *Tafsīr*s. Cf. Pickthall's *ad sensum* translation: "On the day when affliction befalls them in earnest."

[321] In *Dafʻ Shubah al-Tashbīh* (p. 15) and *Zād al-Masīr* (8:341).

[322] Al-Qushayrī in *Laṭāʼif al-Ishārāt* (6:189), Ibn Fūrak in *Mushkal al-Ḥadīth* (p. 442), al-Khaṭṭābī, Ibn Baṭṭāl, al-Rāzī, Ibn Ḥazm in *al-Fiṣal* (2:129), Abū al-Suʻūd in his *Tafsīr* (9:18), al-Bayḍāwī in his, Ibn Kathīr in his (4:408-409), al-Wāḥidī in his (2:1124), *Jalālayn* (p. 760), al-Suyūṭī in *al-Durr al-Manthūr* (8:254-256), al-Karmī al-Ḥanbalī in *Aqāwīl al-Thiqāt* (p. 174), al-Zarkashī in *al-Burhān* (2:84, 2:179).

[323] Narrated by ʻAbd ibn Ḥumayd in his *Musnad* and Ibn al-Mundhir as cited by al-Suyūṭī in *al-Durr al-Manthūr* (8:255).

Ẓāhirī Abū ʻĀmir Muḥammad ibn Saʻdūn al-ʻAbdarī (d. 524) about whom Ibn ʻAsākir said:

> He held deviant views and believed that the ḥadīths of the Divine Attributes were meant in their external sense. I have heard that he once said in the souk of Bāb al-Azaj: "{*The Day that the shin shall be bared*} (68:42)" then he slapped his shin and said: "A shin just like this shin of mine!" I also heard that he said: "The people of innovation claim as a proof the verse {*There is nothing whatsoever like unto Him*} (42:11), but it means in Godhood. As for image *(al-ṣūra)*, He is like me and you!"[324]

2. They do not know that the authorities of *Tafsīr* allow the adducing of non-canonical *(shādhdh)* readings for certain verses within the discussion of their meaning and are oblivious to the well-known fact that the Ulema of Islām make a difference between the *shādhdh* and baseless falsehood.

3. They accuse Imām al-Ṣāwī of *shirk* for saying in his *Tafsīr* that the Prophet ﷺ "became the wellspring of mercies and the wellspring of bestowals" *(manbaʻ al-raḥamāt wa-manbaʻ al-tajalliyāt)* but omit the rest of his text which al-Ṣābūnī had quoted and which shows that what is meant by those expressions is that the Prophet ﷺ is the place par excellence where the Divine mercies descend, not that he is their ultimate origin. Al-Ṣāwī said:

> In this verse [{*Lo! Allāh and His angels shower blessings on the Prophet*} (33:56)] is the greatest proof that the Prophet ﷺ is the locus *(mahbaṭ)* of mercies and the best of the first and the last without exception, for the *ṣalāt* from Allāh on His Prophet is His Mercy coupled with His magnification, while the *ṣalāt* from Allāh on other than the Prophet is His Mercy in absolute terms, as in the saying of the Most High, {*He it is Who blesses you and His*

[324] In al-Dhahabī, *Siyar* (Fikr ed. 14:469).

> *angels (bless you)*} (33:43). Observe the difference between the two kinds of *ṣalāt* and the difference in merit between the two levels. Thus has he become the wellspring of mercies and the wellspring of bestowals.

As Dr. al-Ṣābūnī said in his rebuttal, "His claim that this is exaggeration and *shirk* is a strange, laughable claim! For the matter of *shirk* is a very grave matter, and to impute it to one of the expert Ulema among the Qur'anic commentators, such as Imām al-Ṣāwī in his marginalia on the *Jalālayn*, calls for doubting the orthodoxy of all the Ulema of *Tafsīr* and Ḥadīth in the Community of the Prophet Muḥammad ﷺ – the inheritors of the Prophets!"[325]

4. They call the attribution of the verses {*that he (my lord) may know that I betrayed him not in secret, and that surely Allāh guides not the snare of the betrayers. I do not exculpate myself. Lo! the (human) soul enjoins unto evil, save that whereon my Lord has mercy*} (12:52-53) to Yūsuf ﷺ "a gross mistake" *(khaṭa' fāḥish)* although it is the sound position and that of the overwhelming majority of the Scholars according to al-Ṭabarī, al-Jaṣṣāṣ, al-Shawkānī, and others!

5. They deny the existence of metaphors in the Qur'ān on the pretense that "the words of Allāh in the Qur'ān must be understood literally"! This is one of the strangest claims ever to pass for knowledge since it is a pre-requisite of exegesis *(tafsīr)* to know the language of the Arabs, in which metaphor holds such a pre-eminent place that it could be said to form most of its beauty. Hence the emphasis of the people of *Tafsīr* on knowledge of rhetoric and style *(al-badī')*, metaphors *(isti'āra)*, and figures of speech *(kināya)* which abound in the Qur'ān and are an integral part of its stunning inimitability *(i'jāz)*. Even would-be deniers of Qur'anic metaphor such as Ibn Taymiyya and Ibn al-Qayyim admitted it, as demonstrated by Shaykh 'Īsā al-

[325] Al-Ṣābūnī, *Kashf al-Iftirā'āt fī Risālat al-Tanbīhāt Ḥawla Ṣafwat al-Tafāsīr* (p. 23).

Ḥimyarī in his four hundred-page book *al-Ijhāz liman Ankara al-Majāz* ("Preparation for Those Who Deny Figurative Meanings").

Instead, as al-Ṣābūnī quipped, the Zaynūs and Fawzāns of this *Umma* want us to understand {**They are raiment** *(libāsun)* **for you and you are raiment for them**} (2:187) to mean that "women are shirts and trousers for men and men are shirts and trousers for them"! It is fair to say that the reason for this obscurantism is banal ignorance and unintelligence. Al-Ḥabīb ʻAlawī ibn Aḥmad ibn al-Ḥasan al-Ḥaddād – the author of *Sharḥ Rātib al-Ḥaddād* – in his book *Miṣbāḥ al-Anām* challenged the Wahhābīs of his time to find the following figures of speech in Sūrat al-ʻĀdiyāt (100). The challenge still stands:

- Legal literalism *(ḥaqīqa sharʻiyya)*[326]
- Lexical literalism *(ḥaqīqa lughawiyya)*[327]
- Customary literalism *(ḥaqīqa ʻurfiyya)*[328]
- Figure of speech and synecdoche *(majāz mursal)*
- Hypallage and conceit, or figure of thought *(majāz murakkab)*[329]
- Literalistic metaphor *(istiʻāra ḥaqīqiyya)*
- Metaphor showing conformity of tenor and vehicle *(istiʻāra withāqiyya)*[330]
- Metaphor showing disparity of tenor and vehicle *(istiʻāra ʻināḍiyya)*[331]
- Generalized metaphor *(istiʻāra ʻāmmiyya)*
- Particularized metaphor *(istiʻāra khāṣṣa)*
- Concretive metaphor *(istiʻāra aṣliyya)*

[326] Al-Zarkashī, *al-Burhān fī ʻUlūm al-Qurʼān* (2:167).

[327] *Burhān* (2:167).

[328] *Burhān* (2:167); al-Munāwī, *al-Tawqīf ʻalā Muhimmāt al-Taʻārīf* (p. 680); al-Jurjānī, *Taʻrīfāt* (p. 302).

[329] Al-Suyūṭī, *al-Itqān fī ʻUlūm al-Qurʼān* (2:753).

[330] *Itqān* (2:779).

[331] *Itqān* (2:785).

- Continuous metaphor *(isti'āra taba'iyya)*[332]
- Absolute metaphor *i.e.* a continuous metaphor where neither vehicle nor tenor are connected to the metaphor itself *(isti'āra muṭlaqa)*
- Simple metaphor *i.e.* a continuous metaphor connected to the tenor *(isti'āra mujarrada)*
- Applied metaphor *i.e.* a continuous metaphor connected to the vehicle *(isti'āra murashshaḥa)*[333]
- The point where the "simple" and the "applied" metaphors meet *(mawḍi' ijtimā' al-tarshīḥ wal-tajrīd)*[334]
- The point where metonymy takes place *(mawḍi' al-isti'āra bil-kināya)*[335]
- Allusive metonymy *(al-isti'āra al-takhyīliyya)*[336]
- Alternate and chiasmic simile *(al-tashbīh al-malfūf wal-mafrūq)*[337]
- Single and two-tiered simile *(al-tashbīh al-mufrad wal-murakkab)*[338]
- Generalized and detailed simile *(al-tashbīh al-mujmal wal-mufaṣṣal)*
- Brachylogy *(al-ījāz)* [concision, ellipsis][339]
- Circumlocution and periphrasis *(al-iṭnāb)*[340]
- Equivoque *(al-musāwāt)*[341]

[332] *Itqān* (2:783-784); *Ta'rīfāt* (p. 35-36).

[333] *Ta'rīfāt* (p. 36).

[334] *Itqān* (2:917-918); *Tawqīf* (p. 160, 172); *Burhān* (2:437, 449); *Ta'rīfāt* (p. 73).

[335] *Burhān* (3:434, 3:438, 3:441); *Ta'rīfāt* (p. 35); Ṭāsh Kubrā Zādah (d. 968), *al-'Ināya fī Taḥqīq al-Isti'āra bil-Kināya*, cf. Ḥajjī Khalīfa, *Kashf al-Ẓunūn* (2:1173).

[336] *Itqān* (2:784-789); *Burhān* (3:434); *Tafsīr Abī al-Su'ūd* (5:72).

[337] *Itqān* (2:929-930); *Tawqīf* (p. 623); *Ta'rīfāt* (p. 247).

[338] *Itqān* (2:775); *Tafsīr Abī al-Su'ūd* (2:75; 4:137; 6:106); Ibn al-Qayyim, *al-Amthāl* (p. 49).

[339] *Burhān* (3:55, 3:102, 3:105, 3:220, 3:225); *Tawqīf* (p. 105); *Ta'rīfāt* (p. 59).

[340] *Tawqīf* (p. 72-73); *Ta'rīfāt* (p. 46).

[341] *Itqān* (2:808); *Burhān* (4:357).

- Literal predicate *(isnād ḥaqīqī)*
- Figurative predicate *(isnad majāzī)* also called an aphoristic figure of speech *(majāz ḥikmī)*
- Syllepsis or zeugmatic construction *(al-muḍmar)* instead of expressed [repetition] *(al-muẓhar)* and vice versa[342]
- The point where the personal pronoun of prestige is used *(mawḍiʿ ḍamīr al-shaʾn)*
- The point of sudden transition *(iltifāt)*[343]
- The point of connection and disconnection [between a final consonant and the initial consonant of the following word] *(mawḍiʿ al-waṣl wal-faṣl)*[344]
- Completely related subordination and completely unrelated subordination *(kamāl al-ittiṣāl wa-kamāl al-inqiṭāʿ)*[345]
- Co-ordination and apposition *(al-jamʿ bayna jumlatayn mutaʿāṭifatayn)*[346]
- Proportion between sentences and its types *(maḥall tanāsub al-jumal wa-wajh al-tanāsub)*[347]
- Aspects of the perfection of beauty and eloquence in that proportion *(wajh kamālih fīl-ḥusn wal-balāgha)*
- Conciseness *(ījāz taqṣīr)* and ellipsis *(ījāz ḥadhf)*[348]
- Precautionary overstatement *(iḥtirās)* and contrastive emphasis *(tatmīm)*.[349]

[342] *Itqān* (2:864); *Taʿrīfāt* (p. 46); Makkī, *Mushkil Iʿrāb al-Qurʾān* (1:221, 2:726); Ibn al-Jawzī, *Zād al-Masīr* (4:433).

[343] *Itqān* (2:902); *Tawqīf* (p. 87); *Taʿrīfāt* (p. 51); *Burhān* (3:318, 3:331, 3:334); Yāqūt, *Muʿjam al-Buldān* (5:147).

[344] Al-Muḥāsibī, *Fahm al-Qurʾān* (p. 260); *Itqān* (2:1175); *Burhān* (p. 344); *Tafsīr Abī al-Suʿūd* (4:201).

[345] *Burhān* (1:51); al-Ṭabarī, *Tafsīr* (4:50); al-Shawkānī, *Fatḥ al-Qadīr* 4:567).

[346] *Itqān* (2:860f.).

[347] *Burhān* (1:60); *Tafsīr Abī al-Suʿūd* (2:107); al-Suyūṭī, *Asrār Tartīb al-Qurʾān* (p. 95)

[348] *Itqān* (2:809, 2:829).

[349] *Itqān* (2:871); *Burhān* (3:67, 3:70); *Tawqīf* (p. 39, 159); *Taʿrīfāt* (p. 25, 72); al-Qurṭubī, *Tafsīr* (2:242); al-Mubārakfurī, *Tuḥfat al-Aḥwadhī* (8:150).

6. They take issue with the claim that the Prophet ﷺ saw his Lord with his eyes on the night of Isrā' and Mi'rāj when it has long been considered an issue of divergence after which it is poor *adab* and ignorance to fault the view of others. As al-Ṣābūnī wrote in his rebuttal: the view that the Prophet ﷺ saw his Lord literally is that of Ibn 'Abbās, Anas, 'Urwa ibn al-Zubayr, and all the students of Ibn 'Abbās among the *Tābi'īn* as well as that of Imām Aḥmad; while the view that the Prophet ﷺ did not see his Lord literally is that of 'Ā'isha and Ibn Mas'ūd – Allāh be well-pleased with all of them and with whoever knows his limit and takes care not to trespass it.

7. They object to al-Ṣābūnī's calling the Prophet ﷺ *Sayyid al-Kā'ināt* – the Master of all creatures – as outlandish exaggeration *(ghulū wa-iṭrā')* and claim that he is the Master of human beings only. However, the Prophet ﷺ himself said, *"wa-anā akramu al-awwalīna wal-ākhirīna 'alā rabbī walā fakhr – and I am the most honorable of the first and the last before my Lord, and this is not to boast!"* as narrated in al-Tirmidhī and al-Dārimī. Furthermore, it is the agreement of *Ahl al-Sunna* that the Seal of Prophets ﷺ was not sent to human beings only – the Qur'ān names him a Mercy to the worlds – and whosoever he was sent to besides human beings, he is surely superior to them also! This is a typical objection in which no-one preceded the Wahhābīs in Islām other than some Mu'tazilīs as mentioned in the commentaries on *Jawharat al-Tawḥīd*.

8. They object to the interpretation of the Divine *wajh* in the verse {*Everything will perish save His countenance*} (28:88) to mean the Divine Essence as an invalidation of the attribute of Face when this interpretation is authentically transmitted from both the *Salaf* (Abū al-'Āliya, al-Ṭabarī) and the *Khalaf* (Ibn Taymiyya, Ibn Kathīr, al-Shawkānī). The *Salaf* also interpreted the "Face" to mean the Divine dominion or sovereignty *(mulk)* as shown by al-Bukhārī's statement in the book of *Tafsīr* in his *Ṣaḥīḥ*: "Except His *wajh* means except His *mulk*, and it is also said: Except whatever was for the sake of His

countenance." The latter is the interpretation of Sufyān al-Thawrī in his *Tafsīr* (p. 194).

Imām al-Bayhaqī said in *al-Asmā' wal-Ṣifāt*:

> As for the Face of Allāh, we affirm it as an Attribute of Allāh, not as a form or image *(ṣifatun lā min ḥayth al-ṣūra)*. About the meaning of the verse {*Wheresoever you turn, there is the countenance of Allāh*} (2:115), al-Muzanī related that al-Shāfi'ī said it means "the direction which Allāh has made you face." Mujāhid said: "It is the direction Allāh ordered to face for prayer, so that wherever you are, in the East or the West, you must not face other than it."[350]

Note that the above verse is abrogated by the verse {*So turn your face toward the Inviolable Place of Worship*} (2:144) according to Imām Mālik.[351]

9. They claim that since they are mentioned as Divine acts in the Qur'ān, it follows that we should attribute to Allāh the qualities of mockery *(istihzā')*, ruse *(khidā')*, and scheming *(makr)* literally, etc., and others of their outlandish claims that fly in the face of scholarship and religion, *walā ḥawla walā quwwata illā billāh*.

In June 2007 Ṣāliḥ al-Fawzān said in a fatwa that "The expression 'Muslim liberals' *(al-muslimūn al-libirāliyyūn)* was a contradiction in terms" and that "such people should repent and return to real Islām." A month later he was forced to issue a clarification in which he said "pronouncing someone an apostate is a separate issue in the Law," wriggling himself out of the charge he had "pronounced *takfīr* against liberals." The Western media ate up the incident like marzipan to promote the phobia of a rigidly intolerant Islām intent on tyrannizing the free world. Compare that speaker's criminal lack of judgment to the assessment made in the early Eighties (in the midst of the Lebanese

[350] *Al-Asmā' wal-Ṣifāt* (Kawtharī ed. p. 301, 309; Ḥāshidī ed. 2:81, 2:106-107).

[351] As narrated from Makkī by al-Qurṭubī in his commentary on the verse.

Civil War) by the Lebanese Christian jurist Edmond Rabat about the original liberalism of the *dhimmī* (covenantee) contract in Islām about which he stated:

> It is possible to say, without any exaggeration, that the idea which led to the production of this "liberal humanistic" policy, to use a modern term, was a genuine invention in Islām. For the first time in history a state, religious in being, in existence, and in aim, set out to preaching Islām through the various forms of Jihād (military, ethical, and missionary), but simultaneously agreed for people to remain loyal [if they chose] to their own convictions, traditions and conventions at a time when the common norm was that conquered nations should follow the religion of their kings.[352]

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O Allāh! To You is our return and upon You our reliance. Grace us with Your forgiveness! Support us toward Your obedience! Grant us Your protection and the victory You promised Your friends, by Your words {*To help believers is incumbent upon Us*} (30:47) and Your abundant blessings and peace upon Your Prophet, our Master Muḥammad, and his Family and Companions! *Āmīn*.

Second edition completed on Shawwal 1429/ October 2008

[352] Edmond Rabat in a lecture published in the Lebanese periodical *al-Ṣabāḥ*. No. 31 (20 March 1981), cited in al-Būṭī, *Jihād in Islām: How to Understand and Practice It* (Damascus: Dār al-Fikr, 1995), p. 124.